DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF TIPPERA, 1891.

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CONTENTS.

		Page
Head	I.—Early History, &c.	1
"	II.—Movement of the Population	2
"	III.—Varying Density of the Population	6
"	IV.—Religion	8
"	V.—Infirmities	13
	VI.—Education	16
"	VII.—Language	22
"	VIII.—Castes	22
"	IX.—Occupations	26
"	X.—Administrative	29
	Appendix	31

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DISTRICT CENSUS REPORT.

No. 1556M., dated Comilla, the 11th November 1892.

From—E. GEAKE, ESQ., Officiating Magistrate of Tippera,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your telegram dated the 18th ultimo, calling for a report on the results of the recent census, I have the honour to submit herewith a report under the heads given in Government (Census) Circular No. 6 T.—F., dated 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF TIPPERA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE district of British Tippera is bounded on the north by the districts of Sylhet and Mymensingh, on the south by Noakhali, on the west by the Meghna River, and on the east by the adjoining State of Hill Tippera. It lies between—

Longitudes	...	... 90° 36′ and 91° 39′.
Latitudes	...	... 23° and 24° 16′.

The tropic of Cancer thus passes over the district.

2. There are numerous traditions connected with this district. Mr. Browne in his "General Report of the district" states one, to the effect that the old name of Tippera was Jahajnagar. But Tippera has never been known to its inhabitants by that name, and the identification of Tippera with the Jajnagar of Eastern Bengal rests on a doubtful basis. Dr. Hunter in his statistical account of Tippera says that the name might readily enough be applied to a country containing a famous place of pilgrimage, and is a common name for these shrines (*tirthas*) from the Sanskrit root "yaj" to worship. Jajnagar, the city of worship or sacrifice, might be applied to any sacred place in Tippera, for the same reason, as a corresponding spot in Orissa bears the name of Jajpur. But this explanation is far-fetched, and does not seem to be satisfactory. Tippera could never boast of a sacred shrine of such wide reputation as those in Orissa, Benares, and other places. The only place of religious consequence, where pilgrims would flock together, is Udaipur, which was formerly a capital of the independent Rajas of Hill Tippera. There the image of the goddess Tripureswari has been worshipped from very ancient time. But it is doubtful whether even during the palmy days of the Tippera Rajas it possessed any reputation, which extended beyond East Bengal. If Jajnagar of Eastern Bengal is really to be identified with Tippera, this can be explained from the circumstance that the revenue of this part of India was at one time monopolized by the Mogul Admiralty Department. One estate still bears the name of Nowara or "Fleet Estate," and the two largest portions of *pargana* Sarail are still known as the estates of fourteen *koshas*,* and eight *koshas*. East Bengal, and more specially Tippera and districts by which the Meghna and the Brahmaputra pass were, long before the time of the Muhammadans, remarkable for their ships. Frequent mention of sea-fights by means of these ships is made in the books of Kali Das and other Sanskrit authors. Raghu, the great warlike ancestor of Rama, had to fight with these naval warriors when he came to this part of India during his march of conquest of the then known world. At a later date the Muhammadans also availed themselves of the assistance of these warriors in their works of conquest, and it was in fact with the fleet collected in this part of Tippera that Shaistakhan, nephew of the Empress Nur Jahan, conquered Chittagong to which, in honour of the Moslem arms, he gave the name of Islamabad.

3. The other tradition is to the effect that according to the Mahabharata out of the corpse of Bhagavati, wife of the god Mahadeva, sprung no less than 51 goddesses, who by some mysterious process were at once dispersed over the face of the world. One of them, Tripureswari, or the mistress of the three worlds, took up her residence at Udaipur, the former capital of Hill Tippera. At that place, a large temple has been erected in her honour, which ranks

* *Kosha* is a large boat of peculiar shape which can be rowed very fast. This kind of boat was formerly largely used in naval warfare in Bengal.

as the second *tirtha*, or holy shrine, of this part of Bengal. Tripura Sundari is the presiding goddess of the Tippera Raj family, and it is in honour of her that Trilochan, the real founder of the Tripura kingdom, gave to his territory the name of Tripura.

4. The Rajas of Tippera form one of the few families of the Lower Provinces whose annals have been rendered available to European scholars. They have got a history, "Rajamala," written at a very early time, and its pages disclose a long list of successful kings, commencing from before the time of the Mahabharata. The present Maharaja of Tippera claims his descent from Drujho, son of Yajati, one of the lunar races of kings. According to Sir Charles Aitchison there exists no reliable account as to the limits of ancient Tippera, but at various times it gained conquests and possessions which carried its armies from the Sundarbunds in the west to Burma in the east, and from Kamrup in the north to Burma in the south. For centuries the Tippera Rajas maintained their independence and possession over this vast tract of land against the invasion of the Muhammadan Governors of Dacca. At times they were driven back to the very heart of the hills, at others again, the invading Muhammadan army was chased back beyond the limits of the territory of Tippera. At no time was the contest so hard as during the reign of the Emperor Akbar, when by a strange coincidence Bijoy Manikya, the ablest and the most powerful of the Tippera Rajas, happened to be on its throne. In spite of Muhammadan invasions, Bijoy Manikya maintained his independence, but his successor was ultimately compelled to come to terms, by which he agreed to hold certain portions of his territories on payment of tribute to the Muhammadan Governor at Dacca. In 1588, the portions of territories thus obtained from the Tippera Rajas, and eventually comprised in the districts of Tippera and Noakhali, were included in the Sarkar of Sonargong, one of the 19 divisions made by the Mogul administrator, Todar Mull. In 1722, the original Sarkars of Todar Mull, together with those subsequently annexed by Sultan Soojah in 1658, were formed into 13 *chaklas* or military jurisdictions, one of which, that of Jahangirnagar, included both Tippera and Noakhali. This extensive circle was subdivided into a number of *samindaries*, which were classed under the principal one of Jellalpur. It contained 236 *parganas*.

5. In 1728, Soojah Khan formed a corrected rent-roll, by which the province of Bengal was divided into 25 *iktimams* or *samindari* trusts. Tippera and Noakhali were then included in the *iktimam* of Jellalpur. From 1728 to 1765 no alteration seems to have been made, and when at the latter date the Hon'ble Company assumed the powers of the Dewany, both Tippera and Noakhali were under the charge of the *Naib* of Dacca, the capital of Jellalpur. From 1765 to 1769 the administration of Jellalpur was entrusted to two native officers, Raja Heymut Singh, and one Jesserat Khan. From 1769 to 1772 the country was under the charge of supervisors, Messrs. Kellsal, Harris, and Lambert. The latter was succeeded by Mr. Greuber with the title of Collector, in which capacity he continued to act until the Provincial Council was established in 1774, from which date until 1780 the revenue was collected by *naibs*, and the general business of the country was transacted by European covenanted assistants.

6. In 1781, Tippera and Noakhali were constituted into a separate revenue division. The first officer in charge, Mr. Leake, had no magisterial powers, and the state of the district was consequently as bad as it could be. Bands of robbers and armed ruffians infested the whole country, and the burning of villages is mentioned as a circumstance of daily occurrence so far down as the year 1789. From that time owing to the appointment of efficient Collectors, Judges, and Magistrates, things began steadily to improve, and general peace and tranquillity have never been materially disturbed since the beginning of the present century.

7. In the year 1821, Tippera was reduced to its present limits by the separation of Noakhali, the size of which, owing to extensive alluvion, had greatly increased. Since that time the district has been consolidated to its present extent by the transfer of some *parganas* from Mymensingh and Dacca, while a considerable area was in 1874 made over to Noakhali.

8. The present British Tippera is a continuous flat and open surface, with the exception of the isolated Lalmai range. The district is laid out for the most part in well-cultivated fields, intersected in all directions by rivers and *khals* which are partially affected by the tides, except on a few main roads. Communication and transport is generally effected by means of boats, except during the few months of the hot weather, when the village footpaths are used. The country near the boundary of Hill Tippera is more undulating. Its principal features are continuous low hills, which present the appearance of a tableland with an average height of 40 feet above the plains, and are covered with deep forest, and the valleys between the ridges wherever cultivated give good crops of rice. From the yearly flow of water from the high land into the marshes between the hills, a good supply is procurable at all seasons for irrigation purposes. Near the large rivers towards the west, the lands are under water for four or five months during the rainy season. Since 1878 a new subdivision has been opened at Chandpur and a new *chauki* at Nabinagar. Two new outposts have been created at Matlab and Bancharampur. Several villages have been transferred from *pargana* Homnabad to Noakhali. Chhagalnaia police-station has lately been taken away from Tippera and brought under the jurisdiction of the Magistrate of Noakhali.

HEAD II.—MOVEMENT OF THE POPULATION.

9. The results of the last census disclosed a total population in Tippera of 1,782,935. Of these the boat population amounted to 12.281, and the rest, that is, 1,770,654 persons inhabited 312,482 houses in 6,318 towns and villages. The return of the census of 1881 gave

1,519,338 as the total population, of whom 9,367 were residing in boats on the night of taking the census, and the rest, *i.e.*, 1,509,971 were residing in 179,374 houses in 6,451 villages. The census of 1872 gave a total population of 1,533,931 persons inhabiting 307,011 houses in 6,150 villages.

10. Comparing the returns in the two censuses of 1872 and 1881, it would appear that there was a decrease of 14,593 in the total number of population; while the number of villages increased from 6,150 to 6,451. This apparent decrease in the number of population in the district can be accounted for by the fact that in addition to the inaccuracy running through the whole operation of the taking of the census of the district in the year 1872, the district then contained an area of 2,655 square miles, but subsequent to that date 78 villages were transferred from the jurisdiction of the Collector of Tippera to that of Noakhali by a Government Notification, dated the 31st May 1875, while 22 villages were transferred from Noakhali to Tippera.

11. In the later censuses of 1881 and 1891, great care was taken in the formation of the agency to take the census, and it is believed that in both of them the causes of error were carefully eliminated. In comparing the figures of these two censuses, it will be seen that there has been a considerable increase of 263,597, or in other words, the population has increased 17·3 per cent. in the course of ten years only. The total number of towns and villages has fallen in these ten years from 6,451 to 6,318, while the head "Boat population" shows a slight increase of 311.

12. The following list shows the increase in the population of the several *thanas* :—

Names of thanas.	1891.	1881.	Increase.	Percentage of increase.
1	2	3	4	5
Sadar Subdivision.				
Comilla Municipality	14,680	13,372	1,308	10·5
Rural area	143,225	126,013	17,212	13·6
Total ...	157,905	139,385	18,520	13·2
Moradnagar	176,911	152,322	24,589	16·1
Chandina	93,312	78,521	14,791	18·8
Daudkandi	173,068	143,222	29,846	20·8
Laksam	103,401	86,872	16,529	19·0
Chaudagram	116,688	103,218	13,470	13·1
Subdivisional Total ...	821,285	703,540	117,745	16·7
Chandpur Subdivision.				
Hajiganj	110,865	90,393	20,472	22·5
Chandpur	260,688	193,988	66,700	34·3
Subdivisional Total ...	371,553	284,381	87,172	30·8
Brahmanbaria Subdivision.				
Brahmanbaria Municipality ...	18,006	17,438	568	3·2
Rural area	244,927	218,879	26,048	11·8
Total ...	262,933	236,317	26,616	11·2
Kasba	127,318	114,152	13,166	11·5
Nabinagar	199,846	175,971	23,875	13·6
Subdivisional Total ...	590,097	526,440	63,657	11·9
District Total ...	1,782,935	1,514,361*	268,574	17·9

This total (1,514,361) differs from that shown in paragraph 9 which shows the population as published in the report of 1881, while this reproduces the figures n the corrected form as republished for purposes of comparison in the 1891 report.

13. The following list gives the increase of population by sex in the different *thanas* since the census of 1881 :—

Names of thanas.	Males.				Females.				Decrease.
	1891.	1881.	Increase.	Percentage of increase.	1891.	1881.	Increase.	Percentage of increase.	
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Comilla Municipality ...	8,580	8,029	551	6·86	6,100	5,343	757	14·16	...
Rural area	73,313	63,821	9,492	14·87	69,912	62,192	7,720	12·41	...
Total ...	81,893	71,850	10,043	13·92	76,012	67,535	8,477	12·55	...
Moradnagar	89,409	76,072	13,337	17·52	87,502	76,250	11,252	14·76	...
Chandina	47,773	39,785	7,988	20·17	45,539	38,736	6,803	17·56	...
Daudkandi	87,045	71,738	15,307	21·33	86,023	71,484	14,539	20·33	...
Laksam	53,610	45,355	8,255	18·22	49,791	41,517	8,274	19·92	...
Chaudagram	59,838	53,161	6,677	12·18	56,850	50,057	6,793	13·57	...
Chandpur Subdivision.									
Hajiganj	57,884	47,098	10,186	21·35	52,981	42,695	10,286	24·09	...
Chandpur	136,449	100,551	35,898	35·70	124,239	93,437	30,802	32·09	...
Total ...	194,333	148,249	46,084	31·08	177,220	136,132	41,088	30·18	...
Brahmanbaria Subdivision.									
Brahmanbaria Municipality	9,224	8,639	585	6·77	8,782	8,799	...	...	17
Rural area	123,462	108,466	14,996	13·82	121,465	110,413	11,052	9·96	...
Total ...	132,686	117,105	15,581	13·30	130,247	119,212	11,052	9·21	17
Kasba	64,187	57,286	6,901	12·04	63,131	56,866	6,265	11·01	...
Nabinagar	101,025	87,849	13,176	14·09	98,821	88,122	10,699	12·14	...
District Total ...	911,799	768,450	143,349	18·65	871,136	745,911	125,225	16·7	17

14. From the foregoing table it will be seen that the rate of increase of population has been enormous in Chandpur. In the Hajiganj *thana* the rate of increase has been 22·5 per cent., while in Chandpur no less than 34·3 persons have been added to every hundred during the last decade of years. The increase in the whole subdivision is 30·8 per cent. This unusual rate of increase is to be attributed, first, to the prosperity of the agriculturists; and secondly, to the reclamation of waste-lands and jungle together with the formation of large *chars* in the Meghna, where people, more especially the Muhammadans, from the neighbouring districts of Noakhali and Dacca, as well as from Backergunge and Faridpur, are coming in numbers to settle. In this subdivision, the soil is generally very fertile, and the failure of crops is very rare. The groves of betel-nuts and other palms growing about the homestead land of almost every *raiyat* suffice for the maintenance of his family. The jute industry lately introduced has caused general prosperity among the cultivating classes. The bulk of the population consists of Muhammadans, amongst whom child-marriage, widow-marriage, and polygamy prevail. It is considered a luxury among them to have more than one wife, if only they can afford barely to maintain them. Many new *chars* have been formed in the Meghna during the last ten years. These have been brought under cultivation chiefly by people who used to live on the other side of the Meghna and the Padma, but whose lands have diluviated. It is not to be wondered at that, under these circumstances, the population has increased to such an extent. That the increase of population in *thana* Chandpur and outpost Matlab is greater than in *thana* Hajiganj is due to the fact that Chandpur *thana* and Matlab out-post border on the Meghna, in which the new *chars* have been formed, while *thana* Hajiganj is situated in the interior, and no immigration from other districts has taken place in it.

15. In point of increase of population Daudkandi comes next. Here also the cause is reclamation of a large amount of waste-lands and of *chars* which has taken place at a rapid rate since the introduction of jute cultivation. The demand for jute in the last few years being very great, the *raiyats* have greatly benefited by its cultivation, and the bulk of the population in this *thana* being Muhammadans with a mere sprinkling of Hindus, the increase of population in this *thana* also for reasons stated above has been large.

16 In the northern part of the district, where the largest number of Hindus live, and where there are few waste-lands to be reclaimed, the rate of increase is normal, that is, only a little more than 1 per cent. per annum. There are many large *bils* which contain water all the year round, and are not fit for habitation. During one season of the year, they are frequented by fishermen, who do not erect huts permanently in these marshy wastes. The only place where the rate of increase of population is above the normal is the Nabinagar *thana*. This again, it must be noted, is bordering on the Meghna river. As a general rule, it may be said that only *thanas* lying on the Meghna side give a rate of increase of population which is more than normal.

17. The rate of increase has been very small in the Brahmanbaria Municipality, being less than one in every 300 in a year. This is to be attributed to the fact that Brahmanbaria is an old town, and communication with the Meghna being very circuitous, no additional impetus to its trade took place during the last ten years, and consequently there has not been any abnormal increase.

18. Passing to the consideration of increase of population by sex, it will be seen that, except in the case of the Laksam, there the increase of the male population has been considerably larger than that of the female population.

19. In Chandpur, as before stated, the increase of both the male and the female population has been greatest, the female population having increased by no less than 32·09 per cent., and the male population by 35·70 per cent.

20. In the Brahmanbaria Municipality, the population seems to be almost stationary. On the male side of its population, the rate of increase is only a little more than ·5 per cent. per annum, while the female population is characterized by the remarkable fact of there being a movement in the retrograde direction; instead of an increase, there has been a fall of ·19 per cent. in the total female population. In the Sadar Municipality, the increase of the male population has been only 6·86 per cent. in the last decade of years, while on the female side there is an increase of 14·16 per cent. This abnormal rate of increase among the females is to be accounted for by the fact that almost all the ministerial officers working in the several Courts here live now with their families, which was not the case ten years ago. The number of "unattached" females has also probably increased with the general prosperity.

21. Since 1872 no new town has arisen in this district. In 1878, a separate subdivision was created in the southern part of the district, with its head-quarters at Chandpur, and this village is fast growing and will probably, when the railway is opened, soon become a town.

22. Tippera is an entirely agricultural district. Comilla and Brahmanbaria are the only municipalities. Even in these two towns very little commercial activity is visible. Comilla stands on the left bank of the Gumti river. This river is circuitous and remains closed to navigation, except by small boats, for nearly six months of the year.

23. There is little emigration or immigration properly so called. The fishermen of the Brahmanbaria subdivision temporarily migrate to Sylhet and Mymensingh to catch and dry fish during the cold season, and return before the rains set in. Some people from Dacca and Faridpur, whose lands diluviated, have immigrated permanently into the jurisdiction of the Chandpur subdivision, where *char* lands and waste-lands are available for cultivation. A few up-country men and a large number of Noakhali Muhammadans come to the district as labourers and work on roads and tanks, labour not being procurable locally.

24. The following is a list of persons according to districts residing in Tippera on the night when the census was taken :—

Names of districts.	Male.	Female.	Total.
1	2	3	4
Noakhali	8,149	4,431	12,580
Hill Tippera	75	46	121
Dacca	12,053	4,795	16,848
Faridpur	3,451	890	4,341
Backergunge	574	278	852
Mymensingh	1,484	1,813	3,297
Assam	20	5	25
Cachar	21	20	41
Gouhati	1	...	1
Sylhet	4,352	5,397	9,749
Chittagong	1,132	81	1,213
Cuttack	129	2	131
24-Parganas	19	12	31
Jessore	150	48	198
Bankura	9	7	16
Balasore	19	...	19
Calcutta	79	70	149
Hooghly	·18	11	29
Nadia	67	44	111
Pabna	105	15	120
Malda	8	1	9
Puri	27	...	27
Midnapore	6	6	12
Bogra	28	5	33

Names of districts.	Male.	Female.	Total.
1	2	3	4
Burdwan	35	...	35
Howrah	84	8	92
Rajshahi	13	10	23
Birbhum	4	1	5
Hazaribagh	18	...	18
Chota Nagpur Tributary States ...	5	2	7
Rangpur	7	2	9
Murshidabad	15	28	43
Khulna	37	3	40
Jalpaiguri	2	...	2
Darjeeling	2	...	2
Manbhum	3	...	3
Dinajpur	2	...	2
Central Provinces	22	2	24
Panjab	11	5	16
Bombay	29	20	49
Madras	19	3	22
Burma	11	15	26
Rajputana	11	...	11
Nepal	2	...	2
Afghanistan	25	...	25
Ceylon	1	1	2
Turkistan	4	...	4
Arabia	7	2	9
England	7	3	10
Scotland	1	...	1
Ireland	1	...	1
France	1	...	1
Italy	1	...	1
Mauritius	1	...	1
Australia	...	2	2
Born at sea	1	...	1
Up-country men.			
Monghyr	468	17	485
Muzaffarpur	564	4	568
Gaya	46	5	51
Saran	1,939	29	1,968
Champaran	2	...	2
Shahabad	373	60	433
Patna	293	47	340
Sonthal Parganas	42	...	42
Bhagalpur	16	23	39
Darbhanga	273	...	273
North-Western Provinces... ...	1,323	317	1,640
Oudh	266	110	376

25. The great majority of the up-country men are poor men who have come here in search of employment. Some of them have entered Government service as constables, others are earning their livelihood by serving as peons and doing all sorts of menial work in respectable familes. Of this class some have raised themselves to the position of bankers or *talukdars*, having amassed wealth in the service of the Hill Tippera Raj.

Head III.—Varying density of the population.

26. At the census of 1872, Tippera contained an area of 2,655 square miles with a population of 1,533,931 living in 307,011 houses in 6,150 *mauzas* and townships. There were thus 578 persons in a square mile residing on an average in 2·32 *mauzas* with 249 persons in each *mauza*. There were 116 houses per square mile with five persons in each house.

27. Since that census, but before the census of 1881 was taken, 78 villages were transferred from the jurisdiction of the Collector of Tippera to that of Noakhali, and 22 villages

were transferred from Noakhali to Tippera. This caused the total area of the district to fall from 2,655 square miles to 2,491 square miles at the time of the census of 1881.

28. The return of the census of 1881 gave a total population of 1,519,338 souls, of which 770,893 were males and 748,445 were females residing in 184,356 houses (4,982 of these houses were, however, unoccupied at the time when the census was taken). There were two towns and 6,449 villages. The two towns comprised an area of 15 square miles with a population of 2,054·00 per square mile, and the rural tracts comprised an area of 2,476 square miles with a population of 597·39 per square mile. The average density for the whole district was, therefore, 609·93 per square mile. During the nine years intervening between the censuses of 1872 and 1881, there was an increase of 31·93 persons to the square mile.

29. At the time of the late census, the area of the district was further diminished by the transfer of the following ten villages from the jurisdiction of *thana* Nabinagar to that of Kishorganj in the Mymensingh district:—

(1) Bhatinagar.
(2) Garipur.
(3) Deoghar.
(4) Paon.
(5) Kagjinagar.
(6) Sharianagar.
(7) Osmanpur.
(8) Manaharpur.
(9) Karamnagar.
(10) Alinagar.

30. They all are petty villages and comprise, all taken together, an insignificant area. The return of this census gives a total population of 1,782,935 souls living in 312,482 houses, in two towns and 6,316 villages comprised in a total area of 2,491 square miles.

31. The two towns contain an area of 15 square miles with a total population of 32,686, and a density per square mile of 2,179·06 persons. There has, therefore, been an increase of 125·06 persons per square mile.

32. The area of the rural tract is 2,476 square miles and the rural population amounts to 1,750,249 souls; the density per square mile is 706·89 persons. The average density for the whole district is 715·75 persons per square mile. During the last decade there has therefore been an increase of 109·50 souls per square mile, in the rural tract, and of 105·82 souls per square mile for whole district.

33. The subjoined statement gives the details of the density of population:—

Names of thanas.	Square miles.	1881.		1891.		Increase.
		Population.	Density per sq. mile.	Population.	Density per sq. mile.	
1	2	3	4	5	6	7
Comilla town	4	13,372	3,343	14,680	3,670	327
Villages	176	126,013	712	143,225	813	101
Total ...	180	139,385	774	157,905	877	103
Moradnagar	225	152,322	677	176,911	786	109
Chandina	172	78,521	457	93,312	543	86
Daudkandi	205	143,222	699	173,068	844	145
Laksam	197	86,872	441	103,401	525	84
Chaudagram	163	103,218	633	116,688	716	83
Brahmanbaria	379	236,317	624	262,933	694	70
Nabinagar	233	175,971	755	199,846	858	103
Kasba	157	114,152	727	127,318	811	84
Chandpur	356	193,988	545	260,688	732	187
Hajiganj	224	90,393	404	110,865	495	91
District Total ...	2,491	1,514,361*	607	1,782,935	716	109

34. In point of increase of density the Chandpur subdivision heads the list. The cause of this is evidently the formation of new *chars* in the bed of the Meghna river and the reclamation of vast tracts of waste-lands. The fertility of the soil has invited poor agriculturists and labourers from adjoining districts and from other parts of this district.

35. Next to the Chandpur subdivision comes *thana* Daudkandi. The jurisdiction of this *thana* extends along the bank of the Meghna river. Most of the lands have been formed by gradual recession of the river and are suitable for jute cultivation.

36. The rich outturn of jute from these alluvial lands, together with the boon of occupancy right offered to the tenants by the passing of Act VIII of 1885, has spread general prosperity among the agriculturists.

* The total (1,514,361) differs from that shown in paragraph 28. The latter shows the population as published in the report of 1881, the former the figures in the corrected form as republished for purposes of comparison in the 1891 report.

37. The northern part of the district was brought under cultivation long before the southern part, and there are comparatively few waste-lands left there. Population is already thick, and the increase, except in Brahmanbaria where there are large *bils* on which cultivation is gradually spreading, is not abnormal.

38. The whole district with the exception of the narrow strip of land lying round the sadar station is well watered by large rivers, and for about four months in the rainy season, nearly two-thirds of it remain under water. This immersion contributes to the fertility of the soil. The whole district is a vast rice-producing field. It will appear from Mr. J. F. Brown's report that at the beginning of the present century, when there was much land still to be brought under cultivation, it was the practice among the cultivators to be constantly on the move. One of the ablest Tippera Collectors reported that "the *raiyats* are as migratory as swallows, and usually change their place of abode at that time of the year when the heaviest instalments of rents fall due." The latter part of this dictum still applies to many of the recently-formed *chars*. Another Collector wrote that "there are no *khudkásht raiyats* here." But things are different now on the mainland. The population has considerably increased, and in the more thickly-populated portions of the district there is little or no excess land available for cultivation.

39. The rise in the price of rice, which has been continuous during the past few years, has caused waste-land to be brought under the plough to such an extent that there are few common lands save in the north left in the district for the grazing of cattle. Much land formerly sown with indigo now produces rice. Jute comes next in importance to rice. As has already been stated the alluvial *chars* of the Meghna are eminently fitted for the cultivation of this crop, and this fact has led to the increase of population in those quarters.

40. In the police circles of Chandpur and Hajiganj betel-nut cultivation is very extensive. A considerable trade in this article is carried on with Dacca, Narayanganj, and Calcutta. An acre of land will contain about 3,000 trees.

41. The remarks to be found in Hunter's Statistical Annals regarding the density of the jungle caused by this cultivation and its ill-effect on the health of the people appear to be no longer justified. Land is now too precious to remain long covered with jungle in any but the most remote parts of the district, and at present the general health of Chandpur is equal, if not superior, to that of any other part of the district.

42. HEAD IV.—RELIGION.

RELIGION BY SEX.

Males.

SADAR SUBDIVISION—

Comilla ...	Hindu	... ...	22,298
	Musalman	... ...	59,490
	Christian	... ...	56
	Buddhist	... ...	31
	Brahmo	... ...	18
		Total ...	81,893
Moradnagar ...	Hindu	... ...	29,798
	Musalman	... ...	59,579
	Christian	... ...	16
	Brahmo	... ...	16
		Total ...	89,409
Daudkandi ...	Hindu	... ...	19,815
	Musalman	... ...	67,226
	Jain	... ...	3
	Brahmo	... ...	1
		Total ...	87,045
Chandina ...	Hindu	... ...	12,658
	Musalman	... ...	35,075
	Buddhist	... ...	40
		Total ...	47,773
Chaudagram ...	Hindu	... ...	13,051
	Musalman	... ...	46,729
	Buddhist	... ...	41
	Brahmo	... ...	17
		Total ...	59,838

RELIGION BY SEX—*continued.*

Males.

SADAR SUBDIVISION—*concld.*			
Laksam ...	Hindu	... ...	9,522
	Musalman	... ...	43,610
	Buddhist	... ...	478
		Total ...	53,610
Subdivisional total ...	Hindu	... ...	107,142
	Musalman	... ...	311,709
	Christian	... ...	72
	Buddhist	... ...	590
	Jain	... ...	3
	Brahmo	... ...	52
		Total ...	419,568
BRAHMANBARIA SUBDIVISION—			
Brahmanbaria ...	Hindu	... ...	60,065
	Musalman	... ...	72,571
	Christian	... ...	13
	Buddhist	... ...	20
	Brahmo	... ...	17
		Total ...	132,686
Kasba	Hindu	... ...	29,216
	Musalman	... ...	34,971
		Total ...	64,187
Nabinagar ...	Hindu	... ...	32,263
	Musalman	... ...	68,761
	Christian	... ...	1
		Total ...	101,025
Subdivisional total ...	Hindu	... ...	121,544
	Musalman	... ...	176,303
	Christian	... ...	14
	Buddhist	... ...	20
	Brahmo	... ...	17
		Total ...	136,449
CHANDPUR SUBDIVISION—			
Chandpur ...	Hindu	... ...	40,845
	Musalman	... ...	95,576
	Christian	... ...	20
	Buddhist	... ...	1
	Jain	... ...	7
		Total ...	136,449
Hajiganj ...	Hindu	... ...	14,527
	Musalman	... ...	43,357
		Total ...	57,884
Subdivisional total ...	Hindu	... ...	55,372
	Musalman	... ...	138,933
	Christian	... ...	20
	Buddhist	... ...	1
	Jain	... ...	7
		Total ...	194,333

Females.

SADAR SUBDIVISION—			
Comilla	Hindu	... ...	19,553
	Musalman	... ...	56,379
	Christian	... ...	40
	Buddhist	... ...	26
	Brahmo	... ...	15
		Total ...	76,012

RELIGION BY SEX—*continued.*

Females.

SADAR SUBDIVISION—*concld.*

Moradnagar	Hindu	... ...	30,071
	Musalman	... ...	57,407
	Christian	... ...	17
	Brahmo	... ...	7
		Total ...	87,502
Daudkandi	Hindu	... ...	19,393
	Musalman	... ...	66,630
		Total ...	86,023
Chandina	Hindu	... ...	11,961
	Musalman	... ...	33,537
	Buddhist	... ...	41
		Total ...	45,539
Laksam	Hindu	... ...	8,642
	Musalman	... ...	40,648
	Buddhist	... ...	501
		Total ...	49,791
Chaudagram	Hindu	... ...	12,517
	Musalman	... ...	44,285
	Buddhist	... ...	38
	Brahmo	... ...	10
		Total ...	56,850
Subdivisional total	Hindu	... ...	102,137
	Musalman	... ...	298,886
	Christian	... ...	57
	Buddhist	... ...	606
	Brahmo	... ...	32
		Total ...	401,717

BRAHMANBARIA SUBDIVISION—

Brahmanbaria	Hindu	... ...	60,429
	Musalman	... ...	69,802
	Christian	... ...	5
	Brahmo	... ...	11
		Total ...	130,247
Kasba	Hindu	... ...	30,238
	Musalman	... ...	32,893
		Total ...	63,131
Nabinagar	Hindu	... ...	32,198
	Musalman	... ...	66,623
		Total ...	98,821
Subdivisional total	Hindu	... ...	122,865
	Musalman	... ...	169,318
	Christian	... ...	5
	Brahmo	... ...	11
		Total ...	292,199

CHANDPUR SUBDIVISION—

Chandpur	Hindu	... ...	35,201
	Musalman	... ...	89,024
	Christian	... ...	14
		Total ...	124,239

RELIGION BY SEX—*concluded.*

Females.

CHANDPUR SUBDIVISION—*concld.*

Hajiganj	Hindu	... ...	12,818
	Musalman	... ...	40,163
		Total ...	52,981
Subdivisional total	Hindu	... ...	48,019
	Musalman	... ...	129,187
	Christian	... ...	14
		TOTAL ...	177,220

Taking the total population of the district by sex—

Male ...	Hindu	... ...	284,058
	Musalman	... ...	626,945
	Christian	... ...	106
	Buddhist	... ...	611
	Jain	... ...	10
	Brahmo	... ...	69
		Total ...	911,799
Female ...	Hindu	... ...	273,021
	Musalman	... ...	597,391
	Christian	... ...	76
	Buddhist	... ...	606
	Brahmo	... ...	42
		Total ...	871,136

or taking both the sexes together—

Hindu	...	...	557,079
Musalman	...	...	1,224,336
Buddhist	...	...	1,217
Brahmo	...	...	111
Christian	...	...	182
Jain	...	...	10
	Total	...	1,782,935

Taking the percentage of persons of these various religious persuasions, it will be seen that—

31·24 per cent. are Hindus.		·009 per cent. are Brahmos.	
68·06 „ „ Musalmans.		·02 „ „ Christians.	
·09 „ „ Buddhists.		·0001 „ „ Jains.	

At the census of 1881, there were altogether—

		Both sexes.	Male.	Female.
Hindus	...	509,066	256,110	252,956
Musalmans	...	1,004,722	512,035	492,687
Christians	...	199	103	96
Buddhists	...	374	202	172
Total	...	1,514,361	768,450	745,911

Taking the percentage of the chief religions there were at the time of that census—

Hindus	...	...	33·61 per cent.
Musalmans	...	...	66·34 „

43. In taking this percentage it must be carefully noted that the figures given above are far from being accurate. Either no particular attention was paid in stating clearly the number of persons professing such minor religions as Brahmoism, &c., or the report* must have been very carelessly written, as no mention is made of persons calling themselves Brahmos or Jains. There are some very respectable Brahmo families in the district, and the number of Tipperas at the time of that census must have been at least as great as the return of the present census shows. But persons professing these various religious persuasions bear such a small proportion to the total population that the inaccuracy introduced thereby is exceedingly small, and the figures given above are practically accurate.

* The mistake was in the census of the district.

44. Comparing the results of the two censuses as far as the Hindus and the Muhammadans are concerned, it will be seen that in 1881 in every 100 persons there were 33·63

NOTE.—The total number of persons enumerated as belonging to the "Tippera" religion was 2,018. These have been amalgamated in the statement in paragraph 42 with the Hindus, as they have not been treated as a separate religion in the Bengal Census Report.

Hindus and 66·32 Muhammadans. But in the course of the last ten years the proportionate numbers have greatly changed. In every 100 persons there are now no less than 68 Muhammadans and only 31 Hindus. The number of Muhammadans has increased by 2, and that of Hindus has fallen by an equal number.

45. There can be no doubt that there is a belief, possibly ill-founded, prevailing in Dacca, Faridpur, and Backergunge that the country on this side of the Meghna is "Pandub Barjit," and there is also very little doubt that this belief has greatly affected the distribution of population in the district. The people on the other side of the Meghna consider it to be degrading to form connections on this side of the Meghna, and to this fact is to be attributed the absence of Kulin Brahmans, Kulin Kayasthas, and Baidyas in the district. It is also in consequence of this belief that the respectable Brahmans and Kayasthas of Dacca and Faridpur whose homestead lands have been washed away are content to be subjected to numerous privations rather than remove to this side of the Meghna.

46. Both Hindus and Muhammadans have increased in numbers, but the increase among the Muhammadans has been much greater than among the Hindus.

47. The following list gives the percentage of Hindus and Muhammadans taking both the sexes together in the district as shown in the three ensuses of 1872, 1881, and 1891:—

		1872.			
Hindus	...	...	540,156	... 35·21	per cent.
Muhammadans	...	...	993,564	... 64·77	„
		1881.			
Hindus	...	...	509,066	... 33·61	„
Muhammadans	...	...	1,004,722	... 66·34	„
		1891.			
Hindus	...	...	557,079	... 31·24	„
Muhammadans	...	...	1,224,336	... 68·06	„

The table shows that in 1872 in every 100 persons there were only 35·21 Hindus, while in 1881 the Hindus were 33·61 per cent. of the total population. This does not agree with the Bengal Census Report of 1872, as in the census of 1872 the Hinduised aboriginal tribes were considered as a separate class, and their number was 99,800, which gave a percentage of 6·5 of the population. During the last two censuses they were classified as Hindus. Hence for purposes of comparison the number 6·71 must be added to 28·5 shown in the Bengal Census Report in computing the total percentage of Hindus. It will then appear that in 1872 the Hindus formed 35·21 per cent. Thus it will be seen that the Hindu population is steadily falling in percentage, while the Muhammadans are gaining. The Hindus are not able to keep pace with the Muhammadans in the increase of population. This is to be attributed to the fact that widow marriage being prevalent among the Muhammadans, widows generally get married and produce children until they are incapacitated by age or infirmity.

48. Another reason for a greater increase in the Muhammadan than in the Hindu population is that most of the settlers on the newly-formed *chars* are Muhammadans from other districts.

49. In the Brahmanbaria subdivision which was settled at a very early time, and where almost all the respectable Hindus have their family residence, the Hindus are the most important factor in society, and they exercise great influence over the Muhammadan community. In this subdivision the Hindus and the Muhammadans are almost equal in number.

50. The following list gives the percentage of Hindus and Muhammadans in the three *thanas* in this subdivision, and also that of the total population of the subdivision:—

	Hindus.	Muhammadans.	Percentage of Hindus.	Percentage of Muhammadans.
1	2	3	4	5
Brahmanbaria ...	120,494	142,373	45·82	54·14
Kasba ...	59,454	67,864	46·69	53·30
Nabinagar ...	64,461	135,384	32·25	67·74
Subdivisional total ...	244,409	345,621	41·42	58·57

51. From the above it will appear that the relative percentages between Hindus and Muhammadans in this subdivision are 41·42 and 58·57, while in the Brahmanbaria and Kasba *thanas* they are even more equal in numbers. It is only when we come to the Nabinagar *thana* that the difference becomes very great. And this difference, as has already been stated before, is to be attributed to the fact that Nabinagar *thana* has got within its jurisdiction, large tracts of alluvial chars which are inhabited mostly by low class Muhammadans.

Head V.—Infirmities.

52. Information was collected at the last census regarding (1) insanity, (2) deaf mutism (3) blindness, and (4) leprosy. Insanity was defined to be unsoundness of mind. According to instructions, the enumerators distinguished idiots and eccentric persons from lunatics, those only being entered as insane whose minds were absolutely deranged. There is reason to believe that the instructions were clearly understood and carried out by the enumerators. কালা ও বোবা (Kala o boba) was used as the Bengali expression for deaf mutism in the schedules. The Bengali word for deaf used in the district is কানা (kana) কালা (kala) being locally understood to signify "black." Some of the most ignorant amongst the enumerators accordingly wrongly interpreted the expression, but their mistakes were rectified by the charge Superintendents. As regards blindness, no attempt was made to separate those suffering from congenital blindness from those whose blindness was acquired in later life.

53. Persons blind of both eyes were entered as blind, those blind of one eye or with feeble sight being carefully excluded. With regard to lepers, the enumerators were instructed to distinguish white leprosy from black leprosy; and to enter those only affected by disease of the latter type. So far as can be ascertained this instruction was also correctly understood, and strictly carried out by the enumerators.

54. The following statement gives the statistics of different classes of infirmities in the district by sex:—

Infirmities.	Numbers.			Proportion in 10,000 persons of the population who are—			Number of affected males to 100 affected females.
	Males.	Females.	Total.	Among males.	Females.	Both sexes.	
1	2	3	4	5	6	7	8
1. Insane ...	403	393	796	4·4	4·5	8·9	102·5
2. Blind ...	858	639	1,497	9·4	7·3	16·7	134·3
3. Deaf and dumb	973	501	1,474	10·6	5·7	16·3	194·2
4. Lepers ...	537	159	696	5·9	1·8	7·7	337·7

55. It will be seen that for each class of infirmities the number of males preponderates. This disproportion is particularly remarkable in the case of lepers where there are over three male lepers for every female leper. Leprosy is regarded as a shameful affliction, and amongst a people so sensitive of the honour of the females of their families, a certain amount of concealment of the disease may naturally be expected. This probably accounts to a large extent for the disproportion among the sexes; a similar remark applies to the class "deaf and dumb," in which the males are nearly twice as numerous as the affected females. In the case of lunatics, the difference is so slight as not to be susceptible of any general explanation. In the case of blindness the cause of the disproportion is not equally clear. Blindness is not an infirmity attended with disgrace, and there is no particular reason for the excess number of blind amongst the male population. The figures for the last census throw no light on the subject, the number of blind males being then almost equal to the number of blind females (1,067 and 957 respectively). It seems clear that the number of affected persons amongst females for each infirmity has been somewhat understated.

56. The following statement compares the figures for each class of infirmities of the last census with those for 1881:—

	Male.		Female.		Total.	
	1881.	1891.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7
1. Insane ...	517	403	405	393	922	796
2. Blind .	1,067	858	957	639	2,024	1,497
3. Deaf and dumb ...	865	973	501	501	1,366	1,474
4. Lepers ...	533	537	226	159	759	696

57. As in 1881, blindness is found to be the most prevalent form of infirmity, but while in the former census, blind persons numbered 2,024, in 1891 the number is returned at 1,497 only. The cause of this decrease is not clear, for the definition of blindness during both operations was identical. The greater disproportion between the number of affected males and affected females is another point worthy of note in connection with the figures of the recent census. The number of deaf and dumb amongst females in 1881 was 501, exactly the same number as in 1891, but the number of males affected by the infirmity shows an increase of 108 persons at the recent census. Again in the case of leprosy, the number of males on both occasions is nearly the same, but the number of females at the recent census shows a decrease of 67 persons. These facts tend to show that the figures for infirmities at the recent census are the more reliable as regards males, and that they cannot be accepted as absolutely correct at either time.

58. The following statement shows the local distribution of the different classes of infirmities in the several *thanas* of the district:—

Insane.

NAME OF THANA.	Population of the thana.	Number of persons affected.	Number of affected persons per 10,000 of the population.
1	2	3	4
Sadar subdivision.			
1. Comilla	157,905	97	6·1
2. Moradnagar	176,911	82	4·6
3. Daudkandi	173,068	82	4·7
4. Chandina	93,312	33	3·5
5. Chaudagram	116,688	37	3·1
6. Laksam	103,401	40	3·8
Brahmanbaria subdivision.			
1. Brahmanbaria	262,933	106	4·03
2. Kasba	127,318	66	5·2
3. Nabinagar	199,846	88	4·4
Chandpur subdivision.			
1. Chandpur	260,688	110	4·2
2. Hajiganj	110,865	39	3·5
Total ...	1,782,935	780	4·4

NOTE.—The total of column 3 does not correspond with the figure shown in the Census Report which is 796.

Blind.

Sadar subdivision.			
1. Comilla	157,905	125	7·9
2. Moradnagar	176,911	134	7·5
3. Daudkandi	173,068	165	9·5
4. Chandina	93,312	39	4·1
5. Chaudagram	116,688	113	9·7
6. Laksam	103,401	67	6·4
Brahmanbaria subdivision.			
1. Brahmanbaria	262,933	303	11·5
2. Kasba	127,318	107	8·4
3. Nabinagar	199,846	171	8·5
Chandpur subdivision.			
1. Chandpur	260.688	222	8·8
2. Hajiganj	110,865	51	4·6
Total ...	1,782,935	1,497	8·4

Deaf and dumb.

Name of thana.	Population of the thana.	Number of persons affected.	Number of affected persons per 10,000 of the population.
1	2	3	4
Sadar subdivision.			
1. Comilla	157,905	180	11·3
2. Moradnagar	176,911	139	7·8
3. Daudkandi	173,068	137	7·9
4. Chandina	93,310	54	5·7
5. Chaudagram	116,688	131	11·2
6. Laksam	103,401	74	7·1
Brahmanbaria subdivision.			
1. Bramanbaria	262,933	207	7·8
2. Kasba	127,318	109	8·5
3. Nabinagar	199,846	169	8·4
Chandpur subdivision.			
1. Chandpur	260,688	198	7·4
2. Hajiganj	110,865	71	6·8
Total ...	1,782,935	1,469	8·2

Note.—The total of column 3 does not correspond with the figure in the Census Report which is 1,474.

Lepers.

Sadar subdivision.			
1. Comilla	157,905	65	4·2
2. Moradnagar	176,911	65	3·7
3. Daudkandi	173,068	62	3·5
4. Chandina	93,312	7	·7
5. Chaudagram	116,688	18	1·5
6. Laksam	103,401	14	1·3
Brahmanbaria subdivision.			
1. Brahmanbaria	262,933	216	8·2
2. Nabinagar	199,846	99	4·9
3. Kasba	127,318	70	5·5
Chandpur subdivision.			
1. Chandpur	260,688	47	1·8
2. Hajiganj	110,865	12	1·1
Total ...	1,782,935	675	3·7

Note.—The total of column 3 does not correspond with the figure in the Census Report which is 696.

59. The above statement shows that the number of lunatic persons in comparison with the population is highest in Comilla *thana* and lowest in Chaudagram, both tracts being situated in the Sadar subdivision of the district. The highest number of blind persons compared with the population is in Brahmanbaria *thana*, where out of every 10,000 persons, 11·5 persons have lost their sight. The smallest number of blind persons is found in Chandina and Hajiganj *thanas*, where out of 10,000 persons, only 4·1 and 4·6 persons, respectively, are blind. The number of deaf mutes varies from 11·3 persons per 10,000 in Comilla *thana* to 5·7 per 10,000 persons in Chandina, while the largest number of lepers is in Brahmanbaria *thana*, where out of 10,000 persons, 8·2 persons are returned as lepers. Chandina shows the smallest number of lepers, only ·7 out of a population of 93,312, and all of them males. There is nothing in the climatic conditions of the different *thanas* which accounts for these variations, which seem to be purely accidental.

60. The following statement shows the different classes of infirmities by religion:—

	Muhammadans.	Hindus.	Others.	Total.
1	2	3	4	5
1. Insane	460	334	2	796
2. Blind	903	594	...	1,497
3. Dumb mutes	1,036	438	...	1,474
4. Lepers	424	271	1	696

61. Of the total population 68·06 per cent. are Muhammadans, the Hindus forming only 31·12 per cent. The number of persons affected by all kinds of infirmities, except deaf mutism is proportionately greater amongst the Hindus. The census figures do not confirm the prevailing belief that leprosy is more common amongst the Muhammadans, the disease being proportionately more prevalent amongst Hindus. Infirm persons are to be found amongst all the principal castes of Hindus, Brahmans not excepted.

62. Infirmities when congenital are attributed by the Hindus to the sins of a former life, those acquired in later life being assigned to various causes. Thus insanity is attributed to consanguineous marriage, excessive mental anxiety, abuse of alcoholic stimulants, and the consumption of ganja. Glare, heat, dirt, huts filled with pungent smoke, attacks of small-pox and over-straining of the eye are believed to be the various causes of blindness acquired in later life. With very few exceptions, deaf mutism is congenital. The popular belief connects leprosy with the use of heating food, such as beef or rotten fish, with exposure, abuse of alcoholic stimulants, as also with venereal diseases. The disease is believed to be more prevalent amongst Muhammadans than Hindus, and more amongst the lower than the higher castes. These ideas, however, have not been confirmed by the census figures.

Head VI.—Education.

63. The abstract table below gives the number of persons in the district in each of the three stated grades of education and the percentage in each class. The total population about whom information is available is 1,782,935. In every 1,000 persons, about 19 are under instruction, 51 are able to read and write, and 930 are wholly illiterate. It will also be found that the backward state of female education seriously affects the general average:—

	Numbers.				Proportion per cent.			
Sex.	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
Males	33,118	91,371	787,310	911,799	3·63	10·02	86·3	100
Females	1,148	2,012	867,976	871,136	·13	·23	99·64	100
Both sexes	34,266	93,383	1,655,286	1,782,935	1·91	5·12	92·97	100

64. The following statement shows the number of persons in the three subdivisions of the district in each of the three stated grades of educational attainments, and the proportion to each other which they bear in 1,000 of all classes. The proportion of persons under

instruction is highest in Chandpur and lowest in Brahmanbaria. The Sadar subdivision contains the largest proportion of men able to read and write :—

	Numbers.				Proportion per 1,000.			
Sex.	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
Sadar	16,175	46,289	758,821	821,285	20	56	924	1,000
Brahmanbaria ..	9,690	27,899	552,508	590,097	17	47	936	1,000
Chandpur	8,400	19,200	343,953	371,553	22	52	926	1,000

65. The figures place Brahmanbaria lowest in the literate scale. This is unexpected, as many of the most educated and influential men in the district hail from Brahmanbaria. The number of Muhammadans in Brahmanbaria may help to bring down the percentage. It should also be noticed that many men belonging to Brahmanbaria but living at Comilla have been taken into account under the Sadar subdivision.

66. Chandpur, though containing the least number of inhabitants of the three subdivisions, occupies the second place in point of literacy, and has the brightest promise for the future. The number of pupils under instruction in Chandpur is 22 in 1,000, against 20 for Sadar and 17 for Brahmanbaria.

67. Comparing the census figures for 1881 for the whole district with the figures given above, we find a decrease in the proportion of pupils under instruction, a decrease in the proportion of illiterates and an increase in the proportion of those able to read and write. The figures are compared below :—

Years.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5
	Per cent.	Per cent.	Per cent.	Per cent.
1881	2·39	4·23	93 38	100
1891	1 91	5 12	92 97	100

68. The Muhammadans compose the bulk of the population of the district, about 70 per cent. The comparatively low percentage of literates and pupils under instruction may be attributed to the low standard of Musalman education. As in other parts of the country, the Hindus have far outstripped the Muhammadans in the race for education, and the strong prejudices and conservatism of the latter prevent them from taking advantage of their opportunities.

69. The statement below shows the proportion of literates, illiterates, &c., in each of the principal religious persuasions in the district. Christians, as might be expected, occupy the first place in point of literacy. Brahmos come next, Muhammadans occupy a very low place in the scale, being just above Tipperas and Buddhists. Buddhists and Tipperas compose the population of Hill Tippera :—

		Learning.	Literate.	Illiterate.	Total
1		2	3	4	5
		Per cent.	Per cent.	Per cent.	Per cent.
Hindus	Male	6	18	76	100
	Female ..	·26	·55	99 19	100
	Both sexes ...	3·13	9 27	87·6	100
Muhammadans	Male	2·5	9·2	88·3	100
	Female	·07	·08	99 85	100
	Both sexes ...	1·28	3 14	95·58	100
Tipperas	Male ..	1·27	1·8	96·93	100
	Female	0	0	100	100
	Both sexes ..	·63	·9	98 47	100
Christians ...	Male	19·7	43·3	37	100
	Female ...	11·3	42	46·7	100
	Both sexes ...	15 5	42 6	41·9	100
Buddhists ...	Male ...	3·6	7	89·4	100
	Female .	0	0	100	100
	Both sexes	1·8	3·5	94·7	100
Brahmos ...	Male ...	17 3	36	46·7	100
	Female ...	12	33	55	100
	Both sexes ...	14·6	34·5	50·9	100

70. The subjoined statement shows the proportion of literates, &c., for the three principal religions compiled from the census figures for 1881:—

		Learning.	Literate.	Illiterate.	Total.
1		2	3	4	5
		Per cent.	Per cent.	Per cent.	Per cent.
Hindus ...	Male	6·3	14	79·8	100
	Female ...	·26	·26	99·48	100
	Both sexes ...	3·33	7·13	89·64	100
Muhammadans	Male	3·7	5·2	91·1	100
	Female ...	·3	·42	99·28	100
	Both sexes ...	2	2·81	95·19	100
Buddhists ...	Male	2·4	4·4	93·2	100
	Female ...	0	0	100	100
	Both sexes ...	1·2	2·2	96·6	100

71. The figures show a steady increase in the proportion of literates, greatest being the Hindus and Muhammadans 4 per cent. and least being the Buddhists 2·6 per cent. There are no figures available for showing the spread of education among Tipperas, but it may be assumed that the proportion of literates among them also has increased.

72. The statement below shows the state of female education in the district for 1881 and 1891:—

YEARS.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5
	Per cent.	Per cent.	Per cent.	Per cent.
1881	·29	·36	99·35	100
1891	·13	·23	99·64	100

73. It appears female education has not kept pace with the increase of population in the district.

74. Taking 15 per cent. of the total population to represent the total number of children of school-going age, the percentage for boys of school-going age who are under instruction for the different religions in the district may be shown as follows:—

	Learning.	Total.
Hindus	34	100
Muhammadans	12	100
Christians	100	100
Buddhists	21	100
Tipperas	4	100
Brahmos	90	100

75. The above calculation has been made on the assumption that the figures under "0—14, year learning" represent the number of boys of school-going age who are actually under instruction.

76. Christians, as might have been expected, head the list with a percentage of cent. per cent., Brahmos come next, and Hindus in the third place. Buddhists show a tolerable figure with a percentage of 21. Muhammadans have only 12 per cent. of boys of school-going age under instruction. The corresponding figures for girls have not been given, their number being comparatively small.

77. The accompanying statistical statements A, B and C give the number of persons in the district arranged according to their educational attainments, their age, and religion.

Statement A.

Subdivisions.	Male.				Female.			
	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
Sadar	15,638	45,391	358,539	419,568	537	898	400,282	401,717
Brahmanbaria	9,400	27,152	261,346	297,898	290	747	291,162	292,199
Chandpur	8,079	18,833	167,421	194,333	321	367	176,532	177,220
Total ...	33,117	91,376	787,306	911,799	1,148	2,012	867,976	871,136
Hindu	17,136	52,198	213,704	283,038	724	1,491	269,800	272,015
Musalman	15,913	39,044	571,968	626,945	412	480	596,499	597,391
Tippera	13	18	984	1,015	...	...	1,003	1,003
Christian	21	46	39	106	7	26	29	62
Buddhist	22	43	546	611	...	...	620	620
Brahmo	12	25	32	69	5	14	23	42
Jhodi	...	1	...	1	...	1	...	1
Jain	...	...	10	10	...	...	...	...
Manipuri	...	...	...	...	...	...	1	1
Khotah	...	...	3	3	...	...	...	...
Unspecified	...	1	...	1	...	...	1	1
Total ...	33,117	91,376	787,306	911,799	1,148	2,012	867,976	871,136

Note.—The totals of subdivisions and religions in columns 2, 3 and 4 do not correspond with the figures in the Census Report, which are as follow:—

Learning, 33,118. Literate, 91,371. Illiterate, 787,310.

Statement B.

Subdivision.	All ages.								0 to 14.							
	Total.		Learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sadar	419,568	401,717	15,638	537	45,391	898	358,539	400,282	177,636	172,471	12,519	509	2,623	147	162,494	171,815
Brahmanbaria ...	297 898	292,199	9,400	290	27,152	747	261,346	291,162	130,831	126,600	7,693	273	1,743	150	121,395	126,177
Chandpur	194,333	177,220	8,079	321	18,833	367	167,421	176,532	86,654	84,895	6,469	306	991	73	79,194	84,516
Total ...	911,799	871,136	33 117	1,148	91,376	2,012	787,306	867,976	395,121	383,966	26,681	1,088	5,357	370	363,083	382,508

Subdivision.	15 to 24.								25 and over.							
	Total.		Learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Male.	Females.	Males.	Females.
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Sadar	65,524	75,463	2,927	17	10,559	325	52,038	75,141	176,408	153,763	192	11	32,999	486	144,007	153,326
Brahmanbaria ...	46,859	52,809	1,610	11	6,350	285	38,899	52,513	120,208	112,790	97	6	19,059	312	101,052	112,472
Chandpur	30,317	34,182	1,556	7	4,756	146	24,005	34,029	77,362	58,143	54	8	13,086	148	64,222	57,987
Total ...	142,700	162,474	6,093	35	21,665	756	114,942	161,683	373,978	324,696	343	25	64,354	886	309,281	323,785

Note.—The totals of certain columns do not correspond with the figures in the Census Report, which are as follows:—

Column 4 ... 33,118	Column 11 ... 385,061	Column 17 383,003	Column 20 ... 6,094	Column 25 ... 161,586	Column 30 ... 64,353
,, 6 ... 91,371	,, 14 ... 5,356	,, 18 ... 142,685	,, 22 ... 21,603	,, 26 ... 373,993	,, 32 ... 309,297
,, 8 ... 787,310	,, 16 ... 363,064	,, 19 ... 162,377	,, 24 ... 114,929	,, 27 ... 323,698	,, 33 ... 323,787

	All ages.										0–14.					
	Total.		In learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu.																
Sadar	106,772	101,807	7,420	350	23,313	580	76,039	100,871	38,646	38,191	6,231	338	1,377	87	30,978	37,766
Brahmanbaria	121,403	122,815	5,908	211	18,045	605	97,540	121,999	48,611	47,070	4,965	200	1,196	118	42,450	46,752
Chandpur	54,773	47,393	3,808	163	10,840	300	40,125	46,930	20,892	19,916	3,206	156	619	53	17,067	19,707
Total ...	283,033	272,015	17,136	724	52,198	1,491	213,704	269,800	108,149	105,177	14,402	694	3,192	258	90,495	104,225
Musalman.																
Sadar	311,709	296,886	8,165	175	21,977	278	281,567	296,433	138,540	133,851	6,188	159	1,242	59	131,110	133,033
Brahmanbaria	176,303	169,318	3,488	79	9,086	135	163,729	169,104	82,189	79,504	2,724	73	547	32	78,918	79,399
Chandpur	138,933	129,187	4,260	158	7,981	67	126,692	128,962	65,458	64,644	3,254	150	372	20	61,832	64,474
Total ...	626,945	597,391	15,913	412	39,044	480	571,988	596,499	286,187	277,900	12,166	382	2,161	111	271,860	277,506
Tippera race.																
Sadar	366	328	10	...	9	...	347	328	165	156	3	...	1	...	161	156
Brahmanbaria	50	50	1	...	...	...	49	50	21	22	1	...	...	...	20	22
Chandpur	599	625	2	...	9	...	588	625	296	329	2	...	...	...	294	329
Total ...	1,015	1,003	13	...	18	...	984	1,003	482	507	6	...	1	...	475	507
Christian.																
Sadar	72	57	11	7	31	22	30	24	27	15	10	7	2	...	15	8
Brahmanbaria ...	14	5	1	...	12	4	1	1	2	1	1	...	...	...	1	1
Chandpur	20	...	9	...	3	..	8	...	7	...	7	...	...	...	...	...
Total ..	106	62	21	7	46	26	39	29	36	16	18	7	2	...	16	9
Buddhists.																
Sadar	590	606	22	...	39	...	529	606	237	244	20	...	...	...	217	244
Brahmanbaria	20	...	..	..	4	...	16	...	...	...	...	...	...	...	...	...
Chandpur	1	14	...	...	...	...	1	14	...	6	...	...	...	..	...	6
Total ...	611	620	22	...	43	...	546	620	237	250	20	...	...	...	217	250
Brahmo.																
Sadar ...	52	31	10	5	21	11	21	15	21	14	7	5	1	1	13	8
Brahmanbaria	17	11	2	...	4	3	11	8	8	3	2	...	...	...	6	3
Total ..	69	42	12	5	25	14	32	23	29	17	9	5	1	1	19	11
Jain.																
Sadar ...	3	..	...	...	...	...	3	...	...	...	...	...	...	...	...	...
Chandpur	7	...	...	...	...	...	7	...	1	...	..	...	...	...	1	...
Total ..	10	...	...	...	...	...	10	...	1	...	...	...		.	1	...
Jew.																
Sadar	1	1	...	...	1	1	...	...	...	...	...	...	...	...	...	...
Manipuri.																
Sadar	.	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Khotab.																
Sadar	3	...	...	...	..	...	3	...	...	...	...	...	..	...	...	...
Unspecified.																
Brahmanbaria	1	...	...	...	1	...	...	...	..	...	...	...	...	...	...	...
Chandpu	..	1	...	...	...	...	...	1		...	.	...	..	...	...	...
Total ...	1	1	...	...	1	.	...	1	...	...	...		.	...	...	..
GRAND TOTAL ...	911,799	871,136	33,117	1,148	91,376	2,012	787,306	867,976	395,121	383,906	26,651	1,088	5,357	370	363,083	382,508

NOTE.—The totals in certain columns do not correspond with the

Column	4	...	33,118	Column	17	...	383,603
,,	6	...	91,371	,,	18	...	142,685
,,	8	...	787,310	,,	19	...	103,377
,,	11	...	385,061	,,	20	...	6,094
,,	14	...	5,356	,,	22	...	21,062
,,	16	...	363,084	,,	24	...	114,929

MENT C.

15—24.								25 AND OVER.							
Total.		Learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
17,955 19 604 9,337	18 744 22,598 9,132	1,001 903 595	8 6 4	5,472 4 202 2,704	217 250 121	11 382 14,499 6,038	18,519 22,342 9,007	50,171 53 278 24,544	44,872 53,147 18,345	38 40 7	4 5 3	16,464 12,647 7,517	282 237 126	33,669 40,591 17,020	44,586 52,905 18,216
46,896	50,474	2,589	18	12,374	588	31,929	49,868	127 993	116,364	85	12	36,628	645	91,280	115,707
47,411 27,228 20,894	56,512 30,199 24,910	1,826 707 969	9 5 3	5 070 2,137 2,050	96 33 25	40,515 24,384 17,885	56,407 30,161 24,882	125,758 65 886 52,581	108,523 59,615 39,633	151 57 47	7 1 5	15,665 6,402 5,559	123 70 22	109,942 60,427 46,975	108,793 59 544 39,606
95,533	111,621	3,402	17	9,257	154	82,784	111,450	245,225	207,771	255	13	27,626	215	217,344	207,543
52 10 81	79 8 138	5	. .	3 . 2	. . .	44 10 79	79 8 138	140 19 222	93 20 158	2	.. . ...	5 . 7	... ...	142 19 215	93 20 158
143	225	5		5		133	225	390	271	2	..	12	...	376	271
6 7 5	12	1 . 2	 . .	5 7 .	9 . .	 3	3	39 5 8	30 4 ..	. ... ..	... .	24 5 3	13 4 ...	15 ... 5	17 ... ..
18	12	3	..	12	9	3	3	52	34	..	..	32	17	20	17
92 4	131 ... 2	1	.	8	.. .. .	83 4 ...	131 2	261 16 1	231 ... 6	1	... .	31 4 .	.. ..	229 12 1	231 .. 6
96	133	1	.	8	.	87	133	278	237	1	...	35	.	242	237
7 5	4 4	3		1 3	2 2	3 2	2 2	24 4	13 4	 ...	... ..	19 1	8 1	5 3	5 3
12	8	3		4	4	5	4	28	17	..	...	20	9	8	8
1 ...	... ..	...	... .	. ..		1	...	2 6	..	...	...	... ..	... ..	2 6	... .
1	..	.	...			1	...	8		...	.	...	.	8	
..	1				1	..		1	...	..	...	1	..	...	..
..			..	.			.	.	1	...	...	..	...	...	1
..	..		.				..	3	.		..	..	.	3	..
1 ...	.	...	.	1	.		.	.	. 1	. ..	... ..	.. ..	... ...	.. ...	... 1
1				1				.	1	.	...	..	...	...	1
142,700	162,474	6,093	35	21,665	756	114,942	161,683	373,978	324,696	343	25	64,354	686	309,281	323,785

figures in the Census Report, which are as follow :—

Column 25	.	161 586
,, 26	.	373,903
,, 27	.	323,808
,, 30		64 353
,, 32	..	309,287
,, 3	...	322,787

9586

Head VII.—Language.

78. The following list gives the parent-tongue of the males and females of this district:—

Parent-tongue.	Male.	Female.
1	2	3
Bengali	907,002	869,970
Hindi	3,726	494
Tippera	687	599
Urya	98	1
Arabic	5	...
Burmese	5	3
Marwari	112	...
Urdu	99	28
Paharia	1	...
Pashtu	16	
Telugu	1	1
English	32	22
Persian	2	...
Manipuri	11	15
French	1	...
Italian	1	...
Total ...	911,799	871,136

79. From the above list it will appear that Bengali is the parent-tongue of the district. Out of 911,799 of its male population, no less than 907,002 of them speak in Bengali. Among the females also, out of 871,136, 869,970 speak Bengali. Hindi is spoken by 3,726 males and 494 females, altogether 4,220, but they are not children of the soil. They all are upcountry people who have come to this district to seek for employment. Of course the Tipperas who, both males and females taken together, make up the number 1,286, have a language of their own, but their number is insignificant.

80. The French-speaking gentleman and those who speak Manipuri are permanent residents of this district, but the rest of those who speak in the other minor languages are not. Some of them are public servants, but the majority of them are either labourers, merchants, hawkers, traders or petty shop-keepers.

Head VIII.—Caste.

81. Out of the total population of 1,782,935 returned at the last census, 1.224,336, or 68·06 per cent., are Muhammadans, 557,079, or 31·24 per cent., are Hindus, 2,018, or ·12 per cent., are Tipperas, and 1,217, or ·09 per cent., are Buddhists. Besides these there were 111 Brahmos, 182 Christians, and 10 Jains. The Muhammadans are divided into two sects—Shias and Sunnis; but although a great deal of trouble was taken to collect information about sects in the enumeration schedule, the result was not abstracted in any of the abstraction sheets, and the consequence is that the exact number of Muhammadans belonging to each of these two sects is not known. It is, however, a well known fact that most of the Muhammadans in the district belong to the Sunni sect. According to the caste tables supplied by the Superintendent of Census Operations, the Hindu population is subdivided into no fewer than 296 castes. Many of these are, however, not separate castes, being either

titles or the names of occupations or separate names for the same caste. Thus Bardhan, Deo, Dhan, Nandi and Nag, which are mere titles amongst Kayasthas, are returned as separate castes. Kansabanik and Kansari, Barui and Barai, Namasudra, and Chandal, Kumbhakar and Kumhar are only different names for the same caste, but they have been returned as separate castes. Badyakar, Manjhi, and Mistri are only names of occupations, but they have been shown as castes. If allowance were to be made for all these, the number of castes would be reduced to about 90. Out of these the following castes arranged in order of numerical strength have more than 1,000 representatives in the district:—

No.	Names of Castes.	Males.	Females.	Total.
1	2	3	4	5
1	Namasudra, including Chandals and Changa	50,122	46,038	96,160
2	Kayastha	35,208	37,346	72,554
3	Jugi, including Jugir Brahmans and those classed as Nath	34,809	34,632	69,441
4	Kaibartta	30,203	30,344	60,547
5	Shah, including Sunri and Shaw ...	18,650	19,535	38,185
6	Brahman	16,386	14,584	30,970
7	Napit	11,576	11,160	22,736
8	Dhobi	9,117	8,519	17,636
9	Sutradhar	8,333	8,067	16,400
10	Goala	6,051	4,933	10,984
11	Kumbhukar, including Rudrupal ...	5,253	5,085	10,338
12	Barai, including Barui and Latabaidya ...	4,881	4,566	9,447
13	Kapali	4,736	4,631	9,367
14	Sudra	4,148	4,014	8,162
15	Bhuimali	3,779	3,761	7,540
16	Teli, including Taipal and Tili	3,800	3,638	7,438
17	Patni	3,203	3,334	6,537
18	Chamar	3,566	2,914	6,480
19	Baniya	3,297	3,027	6,324
20	Karmakar, including Lohar	2,903	2,760	5,663
21	Mal	2,412	2,352	4,764
22	Baidya	2 343	2,380	4,723
23	Mali	2,176	2,114	4,290
24	Gandhabanik	1,530	1,437	2,967
25	Jaliya	1,392	1,215	2,607
26	Das (probably Halia Das)	1,275	1,249	2,524
27	Muchi	1,095	756	1,851
28	Hari	668	677	1,345
29	Nuniya	1,122	192	1,314

82. It will be seen from the above that the Chandals head the list with 96,160 representatives. At the last census, the Chandals numbered 83,023, so that within the last 10 years, their number has increased by about 15 per cent. The Chandals are to be found in every part of the district, but they are more numerous in *chars* than on mainland. Next in point of number come the Kayasthas with 72,554 men, against 69,373 in 1881 Jugis number 69,441, being 13,593 in excess of the number in 1881, respresenting an increase of more than 24 per cent. I am unable to account for this extraordinary increase. Jugis, as a rule, are not polygamists, and they form rather a poor class in the district. Kaibarttas who stand fourth, show an increase of 10,257 persons, their number returned at the last census being 60,547 against 50,290 in 1881. Shahs or Sunris, stand fifth, and Brahmans stand sixth in point of number; the former show an increase and the latter a slight decrease, the number of Shahs being 38,185 against 32,990 in 1881, and the number of Brahmans being 30,970 against 31,502 in 1881. The apparent decrease in the number of Brahmans is easily accounted for. Brahmans of the inferior class, such as Chandals' Brahmans, Dhobas' Brahmans, Jugis' Brahmans, Acharjee Brahmans, &c., have at the recent census been shown as separate castes. The cause of increase in the number of Shah or Sunri, who form a prosperous class in the district, is clear. The Napits (barbers) have increased from 22,255 to 22,736, and the Dhobis (washermen) from 16,555 to 17,636. In 1881, there was no one of the Nuniya caste in the district, but at the recent census this caste consisted of no less than 1,314 persons. This is probably due to the fact that at the previous census people of this caste were otherwise classed.

83. Passing on to the question of social precedence, Brahmans, of course, rank first, Baidyas and Kayasthas ranking next below them. The remaining castes may broadly be divided into two classes—(1) those from whose hands a Brahman would take water, and (2) those from whose hands a Brahman would not take water, people of the first class being held in public estimation superior to those of the second. To the first class belong the

following castes, namely: (1) Sarnakar or goldsmith, (2) Karmakar or blacksmith, (3) Goala or milkman, (4) Kumhar or potter, (5) Taipal or oilman, (6) Napit or barber, (7) Patikar or pati-maker, (8) Gandhabanik, (9) Tanti, (10) Sankari, (11) Kansari, (12) Moira, (13) Kuri, (14) Barui or pân-growers, and (15) Malakars. To the second class belong the following castes, namely: (1) Shahs, (2) Jugis, (3) Halia Das, (4) Dhobis or washermen (5) Sutradhar or carpenter, (6) Kaibarttas, (7) Chandals, (8) Behara, (9) Kahar, (10) Kapali, (11) Jalia, (12) Jhalo, (13) Patni, (14) Manjhi, (15) Tiyar, (16) Hari, (17) Shikari, (18) Nats, (19) Malo, and (20) Chamar. The Chandals, Malo, Chamars, Jalias, Jhaloss, Malas, Tiyars, and Haris are believed to be of aboriginal origin, but they have now adopted the customs of the Hindus, and are to all intents and purposes low-caste Hindus. A brief notice of the principal of these castes showing their connection with land is given below.

84. Brahmans, the highest of the Hindu castes, were originally the priests of the Aryan community, and used to perform priestly offices for the high and the middle castes of Hindus. They are, however, now employed in various professions and follow all respectable means of livelihood excepting those involving personal or ceremonial pollution. The Brahmans in this district are divided into three classes—(1) Rarhi, (2) Barendra, and (3) Vaidik, the Rarhi Brahmans forming the majority. The number of Kulin Brahmans settled in the district is very small, their absence being due to the fact that a Kulin cannot cross the Meghna and settle on this side without to a certain extent losing his Kulinism. The result of this upon the social system is good. Many of the evils of Kulinism, such as polygamy, enforced celebacy amongst the females, and infant marriage, are comparatively rare in the district. Brahmans, whenever they are connected with land, are either superior landlords or tenure-holders, and, if they happen to hold land as occupancy *raiyats*, do not plough the lands themselves, but get them cultivated by hired labourers. Chandals' Brahmans called Barna Sarmas, Acharjee Brahmans or astrologers. Muchis' Brahmans call themselves Brahmans, but they rank in the social scale below the Baidyas and Kayasthas. Their ancestors were probably genuine Brahmans who became degraded by performing religious offices for the lower castes of Hindus. The levelling effect of English education has done much to lower the position of the Brahmans, but such is the influence of tradition that even now the most respectable Hindus of other castes would consider it to be their duty to bow down their head before the lowest Brahman known to be polluted with all vices.

85. Both Baidyas and Kayasthas, who rank next in social scale, claim to be of pure Aryan descent, and, looking to their physical formation on one hand, and to their intellectual attainments on the other, this claim does not appear to be altogether unfounded.

86. Both in the Brahmanbaria and Sadar subdivisions there is intermarriage between Baidyas and Kayasthas, the children following the caste of the father, but this practice does not prevail in the Chandpur subdivision, whereas in the districts on the other side of the Meghna, Baidyas and Kayasthas form marriage connections with people of their own caste. The result is that there are no marriage connections between the Baidyas and Kayasthas of Chandpur on one hand, and the Baidyas and Kayasthas of the other two subdivisions on the other. This practice, the only known instance of intermarriage between members of different castes amongst the Hindus in modern times, may have arisen from the reluctance of the Baidyas living on the other side of the Meghna to marry their daughters to the Baidyas who settled in the country to the east of the Brahmaputra. Not finding women amongst their own castes, the Baidyas were compelled not only to marry the daughters of Kayasthas, but to give them their own daughters in return in marriage to them. Strange as it may appear, the Baidyas and Kayasthas occasionally give their daughters in marriage to Shahs and Sunris, a comparatively degraded caste, although they cannot marry the daughters of Shahs and Sunris without losing their caste. The girl married to a Shah or Sunri is cut off from her father's family for ever. The Kayasthas and Baidyas of Chandpur subdivision probably removed to this side of the Meghna after the practice of intermarriage was established, and not liking to follow the practice retained their original caste rules. Their marriage connections are now formed either within the subdivision or in Dacca, Faridpur, and Backergunge.

87. The Baidyas and Kayasthas in other districts in Bengal (excepting Chittagong) each claim precedence over the other, but here the superiority of Baidyas is acknowledged. A Kayastha who gives his daughter in marriage to a Baidya boasts of his connection as if he had married his daughter to a Kulin. Neither Baidyas nor Kayasthas follow any menial occupation. Whenever connected with land, they are either superior landlords or tenure-holders or occupancy *raiyats* cultivating their lands by hired labour.

88. Of the remaining castes, the following deserve special notice: (1) Shah, (2) Jugi and Kapali, (3) Kaibartta, (4) Chandal and Namasudra, and (5) Muchi and Chamar.

89. Shahs are a trading caste who deal in grain, salt, and country produce, and form a prosperous class in the district. Within recent years there has been an attempt on their part to raise their social position in public estimation, and those of them who have raised themselves to opulence and have bought landed properties have dropped the title of Shah and have taken the designation of Ray, Das, and Chaudhuri. In this attempt they have to some extent succeeded. Shahs, as a rule, do not plough their land, but when they hold land as occupancy *raiyats*, get them cultivated by hired labour. Some of the Shahs are either superior landlords or tenure-holders.

90. The principal weaving castes in the district are Tantis, Jugis, and Kapalis. Tantis are superior in social rank to the Jugis and Kapalis, as a Brahman would not take water from the hands of a Jugi or a Kapali. Both Tantis and Jugis used to weave cotton cloth, but as

English piece-goods have driven these cloths almost entirely out of the market, most of them have now taken to agriculture. Those of them who still manufacture cloth use English thread. Kapalis are weavers of gunny bags, but as this occupation is no longer sufficient to afford employment to all its members, many of them are now cultivators. Jugis, Tantis, and Kapalis generally hold land as occupancy or non-occupancy *raiyats*. As with the Brahmans, the period of mourning with the Jugis is ten days instead of thirty. Jugis perform their religious offices through men of their own caste who are called Mahottas or Jugis' Brahmans.

91. Kaibarttas are divided into two classes, namely, (1) those who cultivate land, and (2) those who catch fish, but the census returns received do not distinguish these two classes. These two classes have not community of food nor do they intermarry, and though they bear the same name, they are to all intents and purposes separate castes. Neither widow-marriage nor divorce prevails in the caste, but it is not considered degrading for a Kaibartta woman who has become a widow to remain under the protection of a man as his mistress. The agricultural Kaibarttas are recognised as superior in society to fishing Kaibarttas, but a Brahman would not take water from the hands of either. The period of mourning with them is thirty days.

92. Chandals, the most numerous caste amongst the Hindus, though principally engaged in boating and agriculture, engage in work of various kinds. They are the only Hindus employed in boats hired by Europeans or Muhammadans; they form a large proportion of the peasantry, and they are also shopkeepers, carpenters, oilmen, and some also catch and sell fish. Chandals now invariably call themselves Namasudras. At the last census only 4,868 persons were returned as Chandals. Complaints were made against the application of this term, and Namasudra was substituted in many cases. The Chandals in this district still take rice from the Kayasthas. Chandals have Brahmans of their own who perform religious and social ceremonies for them. These Brahmans, however, are not received on an equal footing with other Brahmans, and even a Kayastha or Baidya would not take water from them.

The period of mourning with the Chandals is ten days as in the case of Brahmans. Widow-marriage, once universally prevalent amongst the Chandals, has now been discontinued, probably with a view to raising their social position. Divorce is under no circumstances allowed.

93. Muchis and Chamars are both leather dresser and cobbler castes, but Muchis claim to be of somewhat higher social position than Chamars. Both are amongst the lowest of the Hindu castes.

94. The census figures show that there were 297 persons of Bind caste, 4 Bhims, 24 Bils, 7 Bindu Mals, 63 Bhils, and 41 Bindus in the district. Probably all these people are of the same caste, namely, Bind. There are only three females amongst them; the probability is that they are not residents of the district, but came here in search of employment.

95. The only aboriginal castes returned at the last census are Chakmas (1,983), Kochh (290), and Tipperas, including Tippera Das, (3,299). In 1881, the number of Kochhs was 2,495, and the number of other aborigines, which consisted almost entirely of Tipperas, was 4,257. There is, then, a marked decrease in the number of aborigines. This is due to the fact that many people of the Kochh and Tippera castes have within the last ten years adopted Hindu manners and customs, and returned themselves as Hindus at the last census.

96. Kochhs are found chiefly in the police circle of Laksam. They say that they came from Kuch Bihar, but they do not know when or why they left their own country. They follow the Hindu religion and are regarded as Hindus by their neighbours. The Tipperas came from the State of Hill Tippera, and a large number of them dwell in the Lalma hills. A large number of them are also to be found in the Chandpur subdivision, where they have settled to clear jungle. They practise the form of cultivation known as *jum*. A plot of land thickly covered with jungles is selected and all the shrubs and small trees are cut down. When these are dried, fire is set to them, the ashes serving as manure and rendering the soil extremely fertile. The next operation is to sow the seed. Little holes are dug with *daos*, and the seeds of paddy, cotton, and vegetables are mixed up together and dropped into them. Each crop ripens at its proper season, the cotton crop being gathered last of all. The Tipperas also sell wood they cut as fuel in the bazar. Unlike the Hindus and Muhammadans Tippera women are given much liberty. They frequent hâts and bazars, and render assistance to the men in cutting wood, as also in agricultural operations. The Tipperas are much given to drinking, and use home-brewed *pachwai*.

97. The number of Vaishnavas and Bairagis under different names who do not recognise caste is 3,046—1,331 males and 1,715 females. The sect was founded by Chaitanya, who lived at the end of the 15th and the beginning of the 16th century. The Bairagis and Vaishnavas are followers of Vishnu. They do not take any animal food or strong drink, although some of them are much given to ganja-smoking. Unlike other Hindus, they bury their dead. A large proportion of them are professional beggars, and some are strolling musicians. Sexual morality amongst the Vaishnavas of the district is very loose, and a large number of prostitutes become Vaishnavas when they become old. Formerly, the Vaishnavas used to receive a large number of recruits from the higher class Brahmans and Kayasthas, who embraced the sect when they had become outcastes among those of their own caste for some action considered as dishonourable by them, but such men now join

the Brahmo community, which includes a number of respectable men. A Vaishnava does not recognise the superiority of Brahmans, but it should be remembered that the spiritual guides of Vaishnavas are Brahmans.

Head IX.—Occupation.

98. The enumeration schedules distinguished the persons who were actually employed in an occupation from those who were dependent upon them, but this distinction between actual workers and their dependents was dropped at the time of abstraction and tabulation, so that the figures, as now compiled, for a particular occupation, show, not the number of persons who follow that occupation, but the number of persons who depend for their livelihood upon the earnings of the occupation. This is much to be regretted, as it is impossible to ascertain from the figures as they stand what is the number of actual workers; what is the number of persons which each person following a particular occupation has to support; and, lastly, to what extent women and children are employed in different occupations. The figures only show the different kinds of occupations followed in the district, together with the number of persons supported by each, and from a statistical point of view, this information, even if quite accurate, would not be of great practical value. There is, however, reason to believe that the statistics of occupation collected are not quite correct. The instruction to the enumerator was that when a man followed several occupations, only the principal occupation was to be entered in the schedule. These instructions do not appear to have been strictly carried out, and the multiplicity of occupation entered for a particular man in the schedule caused great confusion. Then, again, there was no check afforded by the other sheets on the number and names of occupations in sheet XII in which the occupations are abstracted. The result was that the abstractors fudged the figures, reducing the occupations at their pleasure, without fear of detection. An illustration or two will be sufficient to show that the figures as now compiled cannot be accepted as quite accurate. The number of persons following the profession of author, editor, and journalist in Chittagong is *nil*, in Noakhali only two. In Tippera, the number is returned as 1,074, of whom 584 are males and 490 females. Tippera may be a little more advanced in education than Chittagong or Noakhali, but this is by no means sufficient to account for this striking difference. The number of authors, editors, and journalists in Tippera can be counted on one's fingers' end; and this being so, it is not clear how so many as 1,074 persons could be entered as following these professions. The number of cart-owners and cart-drivers in the district is shown as 131 only, of whom 44 are males and 87 females. A comparison with the figures for Chittagong (1,519) and Noakhali (922) shows that the number of cart-drivers must be considerably more than 131. In register XV statistics of occupation were combined with two other factors, namely, age and religion; but in the printed list received only the total number of persons of all ages and all religions following a particular occupation has been shown. It is thus impossible to discuss the extent in which "persons of different religious professions are employed in different occupations." A great deal of time, labour, and money has been expended in collecting information about occupation, but it is doubtful whether the result is at all commensurate.

99. Following the classification adopted by the Superintendent of Census, the subjoined table shows the occupations of the people of all ages and religions:—

	Name of occupation.	Males.	Females.	Total.
1.	Government service ...	5,490	4,706	10,196
2.	Agriculture—			
	(*a*) Pastoral	4,076	241	4,317
	(*b*) Agriculture proper including supervision ...	689,875	663,313	1,353,188
3.	Personal service ...	20,545	18,119	38,664
4.	Preparation and supply of material substances ...	110,595	108,640	219,235
5.	Commerce	19,149	16,744	35,893
6.	Profession	23,920	20,884	44,804
7.	Independent and indefinite ...	38,149	38,489	76,638
		911,799	871,136	1,782,935

The classification of the various occupations under the foregoing heads as shown in the printed list of occupation seems to be open to some criticism. Officers of the Education Department, such as teachers, inspecting *pandits*, and Deputy and Sub-Inspectors are Government officers, but while Magistrates, Munsifs, and clerks apparently have been shown under the group "Service of the Imperial and Provincial Government" officers of the Education Department have been shown under the head "Profession." The same remark applies to the postmasters and clerks who have been shown under the head Commerce, transport, and storage group "Message."

100. *Government service.*—Of 10,196 persons shown under this head, no fewer than 7,399 persons are shown as watchmen; the number of actual watchmen in the district is 2,760; so that each watchman's family consists on an average of three members. Most of the watchmen are Muhammadans and Chandals. The messengers and constables whose number is returned

at 1,539 are mostly up-country men, Muhammadans or Sudras. The difficulty of earning a means of livelihood has led Brahmans also to enlist as members of the constabulary force. The officers and clerks consist entirely, with the exception of three Europeans, of men of the higher castes.

101. *Agriculture.*—This district is purely agricultural, and, as might be expected, the agricultural class forms by far the majority of the population. Out of a total population of 1,782,935 persons, the agricultural class absorbs no fewer than 1,357,505 persons, or about 76·1 per cent. of the entire population. The census figures received do not show the number of *zamindars* and tenure-holders, occupancy and non-occupancy *raiyats*, but persons having interest in land are subdivided as follows:—

	Males.	Females.	Total
1. Land occupants, not cultivating ...	12,238	11,794	24,032
2. Ditto, cultivating ...	4,080	3,854	7,934
3. Lessees of village	44	191	235
4. Tenants, not cultivating ...	9,017	9,629	18,646
5. Do. and sharers, cultivating ...	632,497	614,562	1,247,059
	657,876	640,030	1,297,906

Land occupants not cultivating are either *zamindars* or tenure-holders; they are generally higher class Hindus or higher class Muhammadans. Land occupants cultivating are people who are tenure-holders, but who, on account of the smallness of the tenure, cultivate their own lands. To this class belong some Muhammadans, Sudras, Jugis, and Chandals, but the number of tenure-holders amongst the Jugis and Chandals is exceptionally small. Both in Chittagong and Noakhali there are no lessees of villages. In this district, however, the number of lessees is shown as 235. This is due to the fact that in the estate of the Maharaja of Hill Tippera as also in Gongamandal *pargana*, which is the property of the Sobha Bazar Raja of Calcutta, the collection of rent is largely made through farmers. This system prevails to some extent also in the estates of the Nawab Bahadur of Dacca. In this district the *ijaradars* are generally Muhammadans or higher class Hindus of good circumstances. Tenants not cultivating are persons who hold lands as tenants, but who, on account of their respectability, do not cultivate themselves, but either get the lands ploughed up by hired labour or let out the lands in *barga*. To this class belong the higher class Muhammadans as also Brahmans and Kayasthas who hold land as *raiyats*. The bulk of the agricultural class consists of actual cultivators, whose number is 1,247,059. They belong to all castes excepting the highest castes of Hindus, the majority being Muhammadans. The number of agricultural labourers is 43,787. They are usually paid at the rate of four annas a day, and when they are engaged in reaping paddy, under a special arrangement, sometimes one-sixth of the crops. The number of those employed in stock-breeding and dealing is 4,197, of whom only 191 were females. The small number of females is accounted for by the fact that most of the herdsmen are mere boys, and the females of their families have been shown under the occupation of the head of the family. The cattle dealers and herdsmen belong generally to the same class as the actual cultivators.

102. *Personal service.*—Of 38,664 persons shown as employed in personal service, 15,996 are barbers, 14,228 are washermen, 3,041 are indoor servants, and 4,484 are of service unspecified. The number of napits in the district is 22,736, and the number of dhobis is 17,636, so that about 70 per cent. of the napits and 80 per cent. of the dhobis still follow their caste occupation. The rest have evidently taken to agriculture and other occupations. Indoor servants are either Sudras or Muhammadans.

103. *Preparation and supply of material substances.*—The people who are supported by the preparation and supply of material substances number 219,235, or 12·2 per cent. of the entire population. In point of number and importance they are second only to the agricultural class. They may be classified according to the substances they prepare as follows:—

	Male.	Female.	Total.
1. Animal food	31,898	32,893	64,791
2. Vegetable food ...	3,632	3,101	6,733
3. Drink, condiments, &c. ...	18,375	16,615	34,990
4. Lighting, &c.	3,003	2,447	5,450
5. Fuel and forage ...	511	370	881
6. Building materials ...	2,071	1,538	3 609
7. Artificers in building ...	422	400	822
8. Vehicles and vessels ...	3	...	3
9. Carts and carriages ...	34	32	66
10. Ships and boats ...	1,868	1,443	3,311
11. Paper-makers, &c. ...	1,431	1,377	2,808
12. Books and prints ...	45	40	85
13. Carving and engraving ...	...	...	...
14. Toys and curiosities ...	138	135	273
15. Music and musical instruments	46	52	98

		Male.	Female.	Total.
16.	Necklaces, bracelets, &c. ...	117	118	235
17.	Furniture	...	...	...
18.	Tools and machinery ...	201	119	320
19.	Arms and ammunition ...	56	59	115
20.	Silk	10	10	20
21.	Cotton	18,398	21,078	39,476
22.	Jute and flax, &c. ...	1,993	2,281	4,274
23.	Dress	4,423	3,619	8,042
24.	Gold, silver, and precious stones	4,210	3,909	8,119
25.	Brass, copper, &c. ..	557	538	1,095
26.	Tin, zinc, &c. ...	40	26	66
27.	Iron and steel ...	1,827	1,750	3,577
28.	Glass and chinaware ...	26	13	39
29.	Earthen and stoneware ...	5,642	5,337	10,979
30.	Timber and wood, &c. ...	4,956	4,647	9,603
31.	Canework, &c. ...	1,869	2,104	3,973
32.	Gums, wax, &c. ...	21	14	35
33.	Drugs, dyes, &c. ...	300	242	542
34.	Leather, horns, &c. ...	2,472	2,333	4,805

104. Amongst those who supply animal food the most important are the milk and butter sellers, who belong almost exclusively to the Goala caste, and fishermen and fish dealers who belong to the Jaliya, Kaibartta, Jhalo, Malo, Tiyar, and Mal castes. Unlike Western Bengal, where men catch fish and the women sell them, the women in this district are rarely seen selling fish in the bazar excepting occasionally some old women. The fishermen in the district are divided into three classes—(1) those who catch fish with fishing nets, (2) those who catch fish with bamboo dams thrown across the river, and (3) those who catch fish with *jags* (stumps and branches of trees thrown into the river, over which floating wads are placed to form a secure shelter for fish), and each of these classes considers it to be degrading to catch fish by a different method. Some Kaibarttas and Muhammadans called *Nikaris* do not catch fish, but buy them from the fishermen and then sell them in the market. Amongst the suppliers of vegetable food the most numerous are the grain dealers (4,488), who, I think, should have been classed under the head Commerce. They belong to all excepting the higher castes of Hindus. Most of the grain-parchers are women, as is shown by the fact that out of 1,323 persons following the occupation no less than 926 are women. Three hundred and ninety-seven males shown under this class are probably dependents, being boys and infants. Betel leaf and areca nut sellers, grocers, and general condiment dealers form the most numerous class amongst the sellers of drink, condiments, and narcotics. Betel leaves and areca nuts, though used for the same purpose, are usually sold by different classes: betel leaves by Baruis, as also Jugis; areca nuts being sold by all classes. Grocers and general condiment dealers belong generally to the Baniya and Gandha Banik caste. In a country where tobacco is a daily requisite with the vast mass of the population, the number of tobacco manufacturers and sellers must be necessarily large, and this is borne out by the census figures. Coming to the group 'Lighting,' the most important class is the oil-presser and seller. These men are either of the Teli caste or Muhammadans called Kalus from their profession. The number of fuel and forage suppliers is shown as 881—a disproportionately small number when compared with the total population. This is probably due to the fact that many of them have been classed under the head "Agriculture." The number of thatch dealers and thatchers is shown as 2,451 and the number of masons as 735. Considering that almost all the houses in the district are thatched houses, and that the number of *pucca* buildings in the district is extremely small, a greater disproportion might reasonably be expected. Both in the Brahmanbaria and Chandpur subdivisions the principal means of communication is by boat. Accordingly we find that the number of boat builders, who are all of the Sutradhar caste, is 3,311, and the number of boatmen, principally Chandals and Muhammadans, is 8,347. Amongst the manufacturers of textile fabrics, cotton weavers, who belong to the Jugi or Tanti caste, stand first in point of number. The number of Jugis returned at the last census was 69,441, and the number of Tantis was 669. Out of these, 36,793 are shown as cotton weavers. The number of Kapalis, who are makers of sacks and gunny bags, at the last census was 9,367, but out of these only 904 persons are shown as still following the profession. The rest are evidently more or less connected with the land. The piece-good dealers belong to all castes, but all other occupations connected with dress, such as tailors, milliners, and dress-makers, &c., are almost exclusively monopolized by the Muhammadans. People of the Sarnakar or goldsmith caste make gold and silver ornaments, but the most skilled amongst them are generally residents of the adjoining district of Dacca, who have temporarily settled here for the purpose of business. The number of braziers, who are of Kansari or Kansobanik caste, is exceedingly small as compared with the total population, and most of these are residents of other districts. The number of persons of the Karmakar caste is 5,663, and the number of Kumhars or potters is 10,338. Of the Karmakars 3,577 follow their caste occupation, while the number of manufacturers and sellers of pots returned is in excess of the number of Kumhars. This is probably due to the fact that people of other castes besides Kumhars deal in earthen pots. Tanners and shoe-makers are of the Chamar or Muchi caste.

105. *Commerce, transport and storage.*—The number of money-lenders in the district is 4,112, or one in every 433·5 persons. This may be noted as evidence of the prosperous condition of the district. Of 10,274 persons shown as general merchants, most are petty shopkeepers and can hardly be dignified with the name of merchants. This becomes clear when the figures are compared with those of Chittagong, a much more important commercial district, where the number of general merchants is shown as 5,657 only. As already noticed, the number of cart-drivers shown in the printed list is small. It is clear that many of the people whose principal occupation is cart-driving must have been shown under some other head of occupation.

106. *Profession.*—The following statement shows the number of people following each class of profession :—

Profession.	Male.	Female.	Total.
Priests and ministers, &c. ...	13,008	12,424	25,432
Education	2,527	1,481	4,008
Literature	598	501	1,099
Law	1,173	760	1,933
Medicine	2,157	1,927	4,084
Engineering and surveying ...	165	37	202
Minor sciences	533	537	1,070
Pictorial art and sculpture ...	86	74	160
Music, acting and dancing ...	3,362	2,957	6,319
Sport	98	53	151
Exhibition of games ...	213	133	346
	23,920	20,884	44,804

107. It has already been stated in a preceding paragraph that the number of authors, editors, &c., shown in the printed list is probably not correct. The same remark applies also to private secretaries and clerks there are no less than 2,468 persons of this occupation in Chittagong, and 354 in Noakhali while the number of persons of this occupation in this district is shown as 25 only.

108. Of those practising medicine, a large number (3,639 out of 4,063) hold no diploma. Some of them are native physicians who practise medicine according to the Ayurvedic system, but most are mere quacks, generally belonging to low castes who have got lists showing the medicines suited to stated diseases, and administer medicine accordingly. Most of the midwives are untrained in their profession, having only experience as a guide. Bandmasters and players generally belong to the Bhuimali caste, and their services are called into requisition on the occasion of marriages and festivals. Professional singers are of three classes, namely, *Kabi*, *Jatra* and *Ghatu*. They may belong to any caste of Hindus. In the villages where the crops are destroyed by pigs and monkeys, the villagers generally combine to employ a *shikari*, called a *barkandaz*, by raising a general subscription. They are all Muhammadans. Fortune-tellers are generally of the Lagnacharya caste.

109. *Indefinite and Independent.*—Of those who follow indefinite occupations, the most numerous are general labourers (40,624), and rice-pounders and huskers (3,565). Of the latter class the majority are women. Professional beggars number 20,410 (8,445 males and 11,965 females). These are either Bairagis or *fakirs* (a class of Muhammadans whose profession is begging).

The special occupations of women are paddy-husking, grinding and parching of grain, spinning of thread, the collection of cowdung, leaves and twigs for fuel, and midwifery. Amongst the lower castes they usually assist in basket-making, bamboo-work, cloth-weaving, mat-making, pottery, and tanning. Amongst the agricultural classes, women not unfrequently graze cattle and gather such crops as chillies, &c. Amongst professional mendicants, women beg as well as men. Many women, who follow the disreputable profession of prostitution, are also dancers and singers.

Head X.—Administrative.*

Points in which the general instructions were departed from, with the reasons for doing so.

110. Registers A and B were not corrected. The lists which the police submitted in accordance with Circular No. 1, were unreliable. It was accordingly considered advisable to postpone the revision of the registers until accurate lists had been obtained. The postponement was desirable, as great changes had taken place in the number, size and names of the villages since 1881. Block lists were not filled up until after the close of the operations. Enumerators, in most cases, prepared rough lists of houses in their own way for their guidance. The prescribed form of the block lists puzzled the supervisors, charge superintendents and others for some time, as they failed to understand its object. It was necessary to employ a considerable number of patrol boats on the larger rivers—tributaries of the Meghna—to ensure accuracy in the floating population, more specially with regard to the larger boats which halt at a distance from the banks to receive loads of jute, earthenware pots, bones, &c.

* *Vide* letter No. 233M., dated 10th February 1892, from R. T. Greer, Esq., Offg. Magistrate of Tippera to the Superintendent, Census Operations, Bengal.

111. The number of houses for a circle exceeded 500 in several places in the interior of the district where the population is entirely rural, owing to the want of qualified men. For the same reason sub-charges in certain cases contained more than ten circles.

Definition of a village.

112. The definition of a village, as given in Circular No. 10 of the 30th July 1890, though, intelligible to the higher officials, was not fully understood by those who had practically to apply it in the course of their duties. In some cases, houses belong to a village bearing the same name and recognizing the same headman, though lying at a considerable distance from the main body; in other cases, a continuous block of houses constitutes several distinct villages, separate in name, in administration and institutions. As an illustration of this, mention may be made here of a series of villages—Kshottapara, Uphaliapara, Sarail, Kalikacha, Surjakandi, and Nowagong, in the Brahmanbaria sub-division, villages extending over more than four miles in length, and forming a link unbroken by the intervention of any field or water-channel. Hence the use of the words *para* and *mahalla* gave little practical aid. For a future census, it might be well not to issue any general instructions on this point. The local authorities may be allowed to act according to the commonly accepted definition, following the lately prescribed rule wherever practicable.

Definition of a house.

113. The definition of a house was very appropriate, being everywhere readily understood. When taking the mess as the census unit, it seems advisable in future to carefully avoid the use of the word *bari* as the term introduces complication and confusion. On the outside covering of the books, it is better to designate a mess by writing thus ..... নম্বর বাড়ী হইতে ..... নম্বর বাড়ী পর্য্যন্ত।

Size of the charge or sub-charge.

114. *Thanas* in most cases were split up into two or three sub-charges, the facilities for communications and the number of officers available for the office of charge superintendents being taken into consideration. Whenever possible, the officer in charge of a *thana*, the Sub-Inspector of Schools or the Rural Sub-Registrar was entrusted with the care of a sub-charge. The sub-charges under the arrangement were often large, the population amounting to a lakh.

115. A subdivision furnishes a conveniently defined charge. In a future census no sub-charge superintendent should have more than 25 supervisors in his circle, the work of issuing instructions to a large number is unduly great. Care should also be taken that no portions of two separate *thanas* fall under the same sub-charge.

Size of the circle.

116. The circle might contain more than 500 houses without affecting the accuracy of the census; 750 would not be an excessively high number. It might be advantageous to prescribe an area of uniform size for a circle independently of the number of houses. About 9 square miles in rural tracts and 4 square miles in the neighbourhood of towns would be of convenient size. The number of houses in a circle varied from 370 to 794.

117. The prescribed rule leaves little room for improvement.

Size of the block.

118. The average area appears to be about 3 square miles.

Numbering of houses.

Numbers were marked on houses with—

(1) Coal-tar.
(2) Lime.
(3) Cowdung plaster.
(4) Pieces of paper stuck on walls with gum, &c.

The last mentioned method of marking worked most satisfactorily as regards expense and result, the papers being affixed to the verandah or other covered part on the outer face of the houses showed the number distinctly throughout the operations, unaffected by the sun or moisture. The total expenditure of tar and lime amounted to Rs. 40-9-6. In considering this expenditure it should, however, be remembered that all the superintendents did not submit bills for the expenses incurred by them. No bills came from Brahmanbaria or Chandpur; the supervisors and enumerators in those subdivisions apparently bore the cost themselves.

Practicability of a permanent numbering of houses, and how the cost should be borne.

119. The proposal does not commend itself as practicable. Tin-plates might be used, but the result would be of little practical value. Several families generally live together in the same *bari* and messes undergo frequent change, branches of families splitting up or amalgamating. Numbering by tar seems to be the most effective. The permanent numbering of houses would be of much value to the executive. The cost might be borne by the *chaukidari* fund in areas where the Act is applicable.

120. *Tabulation.*—Registers V and VIA (for unmarried), VIB (for married). VIC (for widow) form the basis of all other registers, and are therefore most important. Register V contains the totals of the other three registers, and the correctness of the entries in these three can be ascertained by comparing them with it. The pages of all these registers are ruled for ten blocks, and, according to instructions, one grand total was made of every 60 blocks commencing from the first block in each register. It was necessary to compare the sum of the entries made under corresponding 60 blocks of the three registers Nos. VIA, VIB, VIC with those obtained in register V. These numbers would tally only when no mistake occurred in any of the registers. According to directions no space should be left blank in filling up the registers VIA, B, C. If in these registers no entry appeared under any of the age heads in any block, the space reserved

should be filled up by the next block and its numbers under various age divisions. This caused great inconvenience and embarrassment to the intercomparing clerks. The last block of a grand total of register V rarely tallied with the last block of the corresponding grand total of the registers VIA, B, C. For instance, take at random any 60 blocks forming a grand total in register V, say from 74 to 134. For the corresponding grand totals the block numbers in register VIA are from 77 to 137. In this case the block numbers 74, 75, 76 have fallen in the previous grand totals and others, numbers 135, 136, 137 have been introduced, the corresponding numbers of which in register V have gone to form its next grand total.

121. Hence to get proper numbers for comparison, the entries under block heads 74, 75, 76 must be added, and those under block heads 135, 136 and 137 must be subtracted from the grand total of register VIA. A similar procedure is necessary in registers VIB and VIC. Considering that there are 17 vertical columns under age heads for either sex in each page, and this work of addition and subtraction was necessary for all the grand totals, and under almost all the headings of age divisions in all the three registers VIA, B, C, intercomparing became excessively tedious, and the chances of mistakes became great. In a future census it might be well to ensure that the numbers of blocks in the corresponding sheets in all these registers do agree with one another.

122. Registers VIA, VIB, VIC, after being carefully compared were sent to the head office, and register V alone was left here for comparison with other registers. The number of horizontal columns in each page of this register is 10, while there were 12 such columns in others with which comparison was necessary. Hence the numbers of blocks in the corresponding pages of these registers did not agree. Inconvenience thus arose in taking up the sum totals of the vertical columns under any given head for comparison. This can be avoided in a future census by ruling the registers, so that the horizontal columns in all of them may be the same.

123. Register XV, an important register dealing with occupation. There is no other register with which to compare and test the correctness of the entries, the total population of a village being known, and care being taken that the sum total of the number of persons classified according to occupation agrees with it. Mistakes might occur in the preparation of the occupation list without of detection. In a future census it might be well to introduce a check at this point.

124. *Register XX.—Totalling Form Z.*—In this register 60 blocks had to be taken together for each unit of intercomparison. No means existed for comparison by a lesser number of blocks, say 10 or 12 as in the case of the forms S, W and Y. Consequently a mistake could not be detected except by adding together all the 60 blocks, not taken in consecutive numbers, but picked out from the entire register according to caste and age.

125. Another difficulty appeared in register XX. The two faces of each sheet were reserved for two separate castes, consequently different ledger books for separate castes could not be prepared from them. This necessitated the formation of sub-registers for castes. These were found on trial to be helpful to the tabulators, but involved a loss of time and expense. In future, complete sheets might be reserved for distinct castes, and not part only.

126 *Abstraction.*—The sheet from which the important totalling form Z had to be prepared was so closely ruled that the eye naturally got confused. For this reason the entries were often made in wrong places, and many mistakes accordingly occurred in the totalling form Z, which were due more to the displacement of figures from one column to another, than to incorrect calculations. A larger form with greater space between the consecutive lines might be substituted in future.

APPENDIX.

Extract from a letter No. 107M., dated 17th January 1896, from N. D. Beatson Bell, Esq., Officiating Magistrate of Tippera, to the Under-Secretary to the Government of Bengal, Financial Department.

WITH reference to your No. 1203Mis., dated the 26th February 1895, forwarding a proof of the Census Report of this district for correction (if necessary) and remark, I have the honour to return the proof as desired. It will be seen that Mr. Carlyle, District Magistrate, before proceeding on leave, went through the proof, making marginal observations and verbal corrections. He also left notes regarding certain paragraphs of the report, but was unfortunately prevented by press of work from doing so throughout. I reproduce below Mr. Carlyle's notes * * * * * * *

Paragraph 10.—I do not think the inaccuracy of the census in 1872 can account for the apparent decrease in 1881. The decrease would rather seem to show the accuracy of the former census.

Substitute—

"The apparent decrease of 14,593 in the population between 1872 and 1881 is due to the fact that in 1875 the boundaries between Noakhali and Tippera were altered. After allowing for this the figures stand at 1,408,653 in 1872, against a population of 1,519,338 in 1881. The population has thus increased by 8·54 per cent."

Paragraph 11.—Between 1881 and 1891 some alterations were made in the boundary, which reduced the population of the district as enumerated in 1881 to 1,514,361. This

had increased by 263,597 in 1891 to 1,782,935. In other words, the population as shown in the census returns had increased by 17·3 per cent. The number of towns and villages enumerated fell from 6,451 to 6,318. The boat population increased by 2,914.

Mr. O'Donnell in his census report is of opinion that the increase is mainly due to better census work. I think that it is very doubtful whether this accounts for more than a small portion of the increase, as the census of 1881 showed an increase of 19·76 per cent. in Chandpur and of 46·70 per cent. in Hajiganj. Probably the population really has increased in those *thanas* at a very rapid rate. The families are large. The number of persons per occupied house comes to 6·4 in Chandpur, against 5·7 for the whole district, while the figures for Hajiganj, 5·8, are only exceeded by those for Daudkandi, 6·1. Immigration from other districts may account for a portion of the increase, but, as Mr. O'Donnell has pointed out, this only accounts for 7·4 per cent. of the population even in Chandpur, where it is largest, and there must have been some settlers from other districts in 1881. The figures are not, however, now available. A considerable portion of the increase is probably due to internal emigration. I gather this from the great excess of men noticeable both in Chandpur and Hajiganj over females, 19·02 per thousand in the former and 30·8 in the latter. The *list* is only exceeded in Laksham (34·7 per mille), where the population has increased by 19 per cent. since 1881. The only other *thana* where the proportion of males is as much in excess over females as in Chandpur is Comilla, which includes a municipality. It may be urged against the use made of these figures that in Daudkandi and Muradnagar, where population increased by 20·7 and 16·1 per cent., respectively, females are in excess, but a large number of the males absent from the district on the night of the census must have belonged to these *thanas*.

The internal migration is evidently from north to south.

Paragraph 14.—Omit after Megna (where to settle).

(1) There are many settlers not only from adjacent districts, especially Noakhali and Dacca, but also from other parts of this district.
(2) Omit "polygamy" and (it is to maintain them).
(3) Omit.

Substitute—"The greater increase in Chandpur than in Hajiganj is doubtless due to the fact that in Chandpur new *chars* have been thrown up in the Megna, and there is more room for expansion."

Paragraph 16.—This is too broadly stated. The *thanas* lying on the Megna are Chandpur, Daudkandi, Nabinagar, and Brahmanbaria, and the rate of increase varied from 34·3 in Chandpur to 11·2 in Brahmanbaria, the latter being the lowest rate of increase in any *thana* in the district. Even excluding the Brahmanbaria Municipality the rate of increase in the rural area of Brahmanbaria was only 11·8, which is lower than in any *thana* save Kasba, where it was 11·5. While, however, the proportion has been too broadly stated, it is true that the increase has been greatest in *thanas* including a large quantity of *char* land. This is the case in Chandpur, Daudkandi, and Nabinagar, but not in Brahmanbaria. The rate of increase in the four *thanas* bordering the Megna is (nearly) 17·62 per cent. (*i.e.*, from 749,498 to 896,535) against (nearly) 15·90 per cent. (*i. e.*, from 764,863 to 886,400) for the rest of the district. If Brahmanbaria is excluded, as it may well be, owing to the limited extent of its *char* lands, the figures would be a rate of increase of 23·46 per cent., or from 513,181 to 633,602 in Chandpur, Daudkandi, and Nabinagar against 14·79, or from 1,061,180 to 1,149,333 for the rest of the district. Omit 5 and substitute—

"Though two of the *thanas* in the north of the district border on the Megna, there has not been the same formation of new *chars* on a large scale as further south."

Paragraph 17.—The real reason appears to be that Brahmanbaria is outside the jute trade lines of communication, and it has therefore fallen off relatively to other marts.

(6) Omit and substitute—

"has no share in the jute trade so that other bazars as Nabinagar have increased at its expense."

Paragraph 18—Add: In the whole district the increase for males is 1·95 per cent. greater than that for females. Of this increase 1·2 per cent. is due to the excess of males over females among the immigrants compared with 1881.

Paragraph 20.—Statement about unattached females very doubtful.

* *Paragraph 28* (and elsewhere) * * * * *

Paragraph 33.—Brahmanbaria Municipality omitted. This is required for proper comparison. There must, I think, be some mistake in paragraph 32.

Paragraph 35.—Next to Daudkandi comes Muradnagar.

Paragraph 37.—Mr. Carlyle left a note of general dissent regarding this paragraph as it originally stood. He has subsequently made marginal alterations to the text.

Paragraphs 38, 39.—No longer.

Paragraph 41.—Mr. Carlyle leaves a note (presumably regarding the last sentence) "How known?"

Paragraph 52.—Mr. Carlyle leaves a note, expressing his opinion that the instructions were not always clearly understood, and that they require amendment.

Paragraph 57.—Mr. Carlyle doubts the statement in the last sentence of this paragraph.

Paragraph 59.—I do not think they are purely accidental. I think the figures indicate bad work in Chandina *thana* very markedly.

Paragraph 61.—Among the Muhammadans total 23·06 per 10,000, among Hindus 29·56, Excluding deafmutism it is for Muhammadans 14·59 per 100,000, for Hindus 21·53.

Paragraph 65.—It has also a large number of low caste Hindus. It is certainly not the number of Muhammadans, the proportion here being less than elsewhere. The number of persons referred to in the last sentence of this paragraph is too small to affect materially the averages.

Paragraph 69.—Not accurate. There is a mistake in the table as regards Muhammadans, 2·5 + 9·2 = 11·7, since the percentage of illiterate Muhammadans should be 88·3.

Paragraph 71.—Mr. Carlyle has marginally corrected this paragraph. His separate note points out how slow the rise has been.

Paragraph 73.—All may be struck out.

Paragraph 74.—Mr. Carlyle thinks that there must be some mistake in these figures. He regards it as a mistake that boys were not considered to be learning after reaching the age of 14.

Paragraph 76.—There are only 611 male Buddhists in the district.

Paragraph 83.—Does not show same name as list.

Paragraph 87.—Does not appear satisfactory explanation (*i.e.*, the reason assigned in the text for intermarriage between Baidyas and Kayasths).

Paragraph 98.—Difference in castes must be considerable.

Paragraph 102.—Mr. Carlyle points out that the castes enumerated in the text do not constitute the entire agricultural population. About 12,000 belong to other castes.

Paragraph 113.—Mr. Carlyle considers the definition of village given in the instructions to be unintelligible.

H. S. & others—Reg. No. 2777J—90—1-4-96.